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THE

NEW JERUSALEM MAGAZINE.

No. CCCXXXIII.

VOL. XXVIII.] NOVEMBER, 1855. [No. 5.

SERMON FROM II. KINGS V. 9–14.

BY REV. J. R. HIBBARD.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather, then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

We have, in this account of the healing of Naaman the Syrian, one of the most beautiful and instructive lessons of the Word.

We see Naaman, the "captain of the host of the Syrians, and a great man with his master," but afflicted with the loathsome and painful disease of leprosy, coming into the land of Israel, and applying to the prophet to be healed. We see him at first enraged by the manner of Elisha, and the means he prescribed for his healing; and afterward we see him, at the suggestion of his servants, making use of the means prescribed

— washing himself seven times in Jordan; and his flesh comes again as the flesh of a little child, and he is clean.

In the features of this occurrence, we have, in the strong and eloquent language of correspondences and representatives, the process by which those who have falsified the truths of the Word and doctrines of the church may be purified from such falsities and evils; and we are at the same time shown the difficulties which some experience in submitting to make use of the means prescribed by the Lord for such purification.

By Syria and the Syrians are signified knowledges from the Word and those who possess them, but only in the memory and understanding. They have this signification because Syria lay to the north and east, and bordered upon the land of Israel. The countries surrounding this land were made to be representative, and, when named, are significative, of the various things, internal and external, pertaining to the church, and to what constitutes and surrounds it in the minds of men.

Padan-Aram, or the land of Syria, represented, and hence signifies, the knowledges of truth and good, not only because of its location to the north and east of Canaan, which would by correspondence give that signification, but also because in that land was the ancient church, before the Jewish church was established in Canaan: wherefore in that land were the knowledges of the church more than in other lands.

From thence was Abram called. Thence did Abraham's servant take a wife for Isaac. To Laban the Syrian did Jacob flee from the wrath of his brother Esau. Baalam was of that country; and thence came the wise men of the East at the birth of the Lord.

From this, and much more, it is evident that Syria was a land of the ancient church previous to the establishment of the Jewish church in Canaan. But the Syrians falsified the knowledges of the church which they possessed, and the church was separated from them: they therefore came to represent those, who, by a falsification of the knowledges of good and truth, have separated the church from them; as Abram and Israel became separated from them, and dwelt in the land of Canaan. But they still retained the general representation,

and hence continued to signify the knowledges, of good and truth, though separated from the church by falsifications, and in this state remaining only in the understanding.

Naaman, as captain of the hosts of the Syrians, is a general representative of that class of persons who have been of the church, or of the nations with whom the church has been, consequently with whom the knowledges of good and truth have been, but who have separated the church from themselves by falsifying its truths, and, though still retaining some knowledges from the Word, have them only in the memory and understanding, and there falsified.

The spiritual state induced upon their minds by such falsification was represented and is signified by the leprosy of Naaman the Syrian; for the leprosy, being a diseased and loathsome state of the body, induced by impure conditions of the blood, represented and signifies that diseased state of the soul, or spiritual man, induced by a falsification of the truths of the Word and the church. Naaman, the Syrian leper, therefore, represents and signifies those who have once had the church with them, but who have falsified its truths, and thereby separated it from them, and become spiritually diseased, and ready to die.

By Israel, to whose land and to whose prophet and king Naaman came for healing, are represented the Lord's true church, with his own divine truth and good therein. Naaman was induced to come to Israel for healing by the words of a little maid of Israel who had been carried captive into Syria, and who waited upon the wife of Naaman. She said, "Would God my lord were with the prophet that is in the land of Canaan! for he would recover him of his leprosy." By this maid of Israel, captive in the land of Syria, is signified the affection of truth pertaining to the true church, but still existing, in a small degree and in a captive state, with those who have heretofore constituted the true church, but from whom the church has departed. What this maid said denotes that such affection for truth, a little maid though it be, and a captive, still insinuates into the minds of those of a past church, signified by Naaman, that in Israel, in the Lord's spiritual and

true church, there is a power which can heal their spiritual leprosy, — which can restore to them the truths they have so misunderstood and falsified.

This "little maid" whispers to Naaman's wife, — to their own proprium; and thus conveys to Naaman hope of healing, — conveys to him the hope of having something done in Israel which will suddenly make him sound and whole.

And Naaman came to Israel. This denotes the application of such persons to the Lord's church. It denotes that such persons, feeling their leprosy, and desirous of being healed, upon the testimony of others, impelled by somewhat of affection for truth, but which is so little and held so captive that it can appeal to nothing higher than their own selfishness, do come to the Lord's church to be healed.

"Then came Naaman with his horses and his chariots, and stood at the door of the house of Elisha." By Elisha, as a prophet of the Lord, was represented and is signified the Word of the Lord; and by the house of Elisha, the church in which that Word lives. And that Naaman presented himself before the *door* of the house of Elisha, signifies the application of such to the church where the Lord's Word lives for healing.

It is to be noted here, that he came with his horses and his chariots. By horses are denoted things intellectual pertaining to the understanding; and by chariot, doctrine thence derived. And that Naaman came to the door of the house of Elisha with *his horses* and *his chariot*, denotes that those represented by him, when they first apply to the Lord in his church for healing, bring with them their former false understanding of the Word, and false doctrine thence.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again, and thou shalt be clean."

It is to be noticed here, that Elisha did not himself go forth to see or speak to Naaman at this time; but he sent a messenger unto him. By this, we are taught that those who are coming from a false to a true state, or from a church wherein all the truths of the Word are falsified, and which is hence

really *not* a church, to a church wherein the Word lives and is understood, and which consequently *is* a church, do not at first, while yet sitting in their own chariots and drawn by their own horses, receive instruction directly or immediately from the Lord or his Word, but are instructed mediately by the doctrines of the church derived from the Word, and going forth as messengers from the Word to them.

Persons coming into the New Church from the various Syrian churches around us of the old dispensation, or from no church, do not at first learn doctrines immediately from the Word. Elisha does not come forth to them to the outer door of the house, and tell them what to do to be healed, purified and saved; but he sends a messenger: the doctrines of the church come forth from the Word in an accommodated form. They hear them from preachings; they read them in the writings and doctrinal works of the church; and these doctrines, if received and obeyed, finally lead them to that state in which they are instructed immediately from the Word itself; as Naaman, who, when he had obeyed the command of the messengers, returned and conversed with Elisha himself.

The New Church teaches that the Word, without doctrine, is not understood; "but that the Word, by doctrine, is not only understood, but shines in the understanding. For doctrine is like a chandelier with lighted candles: a man then sees many things he had not seen before, and also understands those things which he had not understood before. Hence it is manifest that true doctrine is like a lantern in the dark, and like a guidepost in the ways, and that those who read the Word without doctrine are in the dark concerning every truth, and that their mind is wandering and uncertain, prone to errors, and also inclinable to heresies, which they embrace if favor and authority support them, and their fame be not endangered; for the Word is to them without light, and they see in the shade, as it were, many things; and yet they see scarcely any thing, for doctrine alone is the candle." — *T. C. R.*, 226–228.

And we are further taught, "that genuine truth, which should be of doctrine in the literal sense of the Word, does

not appear to any other than those who are in illustration from the Lord alone;" and that those who are in illustration when they read the Word, and with whom the Word shines and becomes translucent, are meant by "He that hath my commandments, and doeth them, loveth me; and I will love him, and will manifest myself unto him." — *T. C. R.*, 231.

The Lord is the divine truth in his Word; and he manifests himself only to those who love his commandments and keep them, and thus, by their practical love to him, are prepared to converse with him face to face, — to see his truth clearly in illustration when they read the Word.

All must, therefore, first learn his commands mediately from the messenger he sends to them as they stand at the door. They must learn them from the doctrinal works of the church, and from preachings, and do those commandments from love, ere they can see truth — see the Son of man himself — when they read the Word.

Does not the experience of every one who has come into the New Church confirm this view? How were any of us led to see the beauty or brightness of the divine truth as it shines in the Sacred and Holy Word? Did we not first learn the doctrines of the New Church from books and sermons; these doctrines coming professedly from the Word, as messengers of truth to lead us from our Syriac state of leprosy into the true church? The doctrine concerning the Lord, concerning the Sacred Scriptures, concerning faith and life, — did we not first learn these as messengers of truthful instruction sent forth from the Lord's Word? And then, in proportion as we loved and applied them to life, has the Word become unsealed, and Elisha himself talked with us there. The Lord, indeed, teaches all men mediately. To those who are without, he sends his instruction by messengers in one way and another; and after man has washed in Jordan seven times, and entered fully into the internal and true church, he still teaches him mediately, but by the Word which is from himself; by the prophet of God, who, in his own person, comes forth and speaks to him.

The messenger sent by Elisha to Naaman said to him, "Go

wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." This message teaches what men must do, especially what those must do signified by Naaman the leper, that they may be purified and healed, and find entrance into the true church. They must "go wash in Jordan seven times;" then "their flesh will come unto them, and they will be clean."

The river Jordan was the boundary of the land of Canaan on the east, and entrance into Canaan was effected by passing through it. Waters correspond to, and signify in a good sense, truths, especially the general truths of the Word and the church.

By the general truths of the Word, and by learning and applying them to life, man enters into the church. Consequently, by the waters of Jordan are signified general truths of doctrine introductory to the church. And as man only enters the true internal and spiritual church as he is purified from evils and falsities, so the waters of Jordan denote those general truths by which man purifies himself from evils and falsities. And as the body is purified from natural impurities by washing with water, so the spirit of man is purified from spiritual impurities by applying to life the general truths of the Word and the church. Consequently, by washing in Jordan was represented and is signified the purification of the soul from evils and falsities by application of the general precepts of the Word and the doctrines of the church to the regulation of daily life in thought, feeling, and act. To wash seven times denotes a full and thorough application, and consequent purification, and has respect to that which is holy. It thus denotes a thorough application of the doctrines of the Word and the church to life, and thereby a thorough purification of the mind and life from evils and falsities.

By flesh, in a good sense, is denoted good from the Lord in the will and the life; and, in a bad sense, it denotes evil in the sensual man. By sound, healthy, good flesh, is meant genuine good from the Lord in the heart and life; by diseased flesh, the good corrupted and falsified. The flesh of the leper was diseased and corrupt from the impure and leprous state of his

blood; and this denotes that the good of those signified by the leper is not genuine good, but is good corrupted and defiled by the impure and falsified state of truth with them. It teaches that the good of those who are in false doctrine is not genuine good, — not the sound and healthy flesh of a spiritual man or church; but is rendered defiled and unhealthy by the leprous blood — the falsities — which flow into it. For all good is according to the quality of the truth with which it is joined, or which flows into and forms it, as the blood the flesh; and that the flesh is according to the quality of the blood, is known.

It was said to Naaman, that, when he had washed, his flesh should come again to him, and he should be clean. And by this we are taught, that when man purifies himself from falsities, and evils thence, by a reception and application to life of the general precepts and doctrines of the church, genuine good is restored with him, or rather the good in which he is, and which he does, becomes genuine good; being no longer the diseased and leprous good produced by falsified truth, but sound and healthy good produced by genuine truth.

Such, in general, is the spiritual instruction contained in the message given by the messenger sent from the prophet Elisha to Naaman the Syrian. But how was it received by him? "He was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage."

We have here presented, even in the literal sense, a graphic illustration of the manner in which many of the class represented by Naaman at first receive the message that comes to them from the Word by the doctrines of the New Church. They are full of wrath. And why? Because the doctrines do not come forth to heal and save them in the way they expect or desire; because they do not come to them with a great parade and show of instantaneous healing; because they make no promise of instantaneous regeneration by means of loud

calling upon God; because they promise them no cure at all without effort on their own part; because they promise them no cure for their spiritual leprosy, or restoration to spiritual health, while they stand without the door of the church, doing nothing, but expecting Elisha to come forth with great parade and do all for them.

But the heavenly doctrines come quietly as a messenger from the Word, saying, "Go wash seven times in Jordan, and thy flesh shall come again;" go learn, and daily practise, the precepts of the Bible and the general doctrines of the church, and thou shalt be healed.

There is too little pomp and ceremony, and too much humble and simple work, to be done, to please them. Besides, they despise the waters of Jordan in comparison with the rivers of their own country. "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" They despise the plain, unostentatious precepts of the Word, and the general doctrines of the New Church. They prefer the rivers of their own country, the broad and deep streams of falsity to which they have been accustomed, and say in their pride of heart, "If it is necessary that I wash, in order to be clean; if it is necessary that I live according to prescribed rules and principles, in order to become spiritually sound and well, — are not the principles I have heretofore believed, the rivers of my own country, better than all the doctrines of the New Church, — better than all the waters of Israel?" And, full of rage and contempt, they turn away.

But afterward, with those who can be cured, a state of calm reflection comes. Their intellectual faculties begin to address their will. The *servants* come near to, and address, their ruling love, and say, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather when he saith to thee, Wash, and be clean?"

Though at first angry, and indisposed to accept of healing and salvation except in their own way, upon calm reflection the idea occurs to them, "Would I not perform any task, however hard, or any amount of physical labor, in order to be saved? Then why not make use of this simple, though it may be hum-

ble, process of practising in daily life the precepts of the Lord's Word, and the general doctrines of the church?"

The voice of the servants prevail. They go to Jordan, and wash themselves therein. They learn the introductory doctrines, and apply them to their lives. They persevere, and dip themselves in Jordan seven times, and their flesh comes again as the flesh of a little child. They are in possession of the genuine good pertaining to the children of the Lord, — to those re-born of him; the sound flesh formed by a life according to the living truths of the Word and the church, — formed by the purified and healthful blood of genuine truth.

In this state, they can see fully and clearly that spiritual healing is only to be found in a humble and sincere application of the truths of the church to the purification of their lives; and, with all their faculties and powers, — their servants, — they apply to the Word itself, and are enabled to see, in their own light, its truths face to face, — to see more and more clearly that the Lord himself is in his Word, and, by his Word, in his church. "And Naaman returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, now I know that there is no God in all the earth but in Israel."

LANGUAGE.

A Lecture read before the Massachusetts Association of the New Church, Boston, April 5, 1855.

BY A. T. LOWE.

(Concluded from p. 222.)

THE belief in the one and primeval method of intercommunication by articulate vocal speech has received additional strength by the recent publication, in London, of a work, a part of whose title is, "The Voice of Israel from the Rocks of Sinai." The existence of thousands of inscriptions, engraved upon the rocks throughout the wilderness of Sinai, has, until quite recently, excited but little attention. The fact, however,

has been frequently mentioned by travellers; and antiquarians have heretofore speculated upon the subject to little profit. The first distinct notice of these inscriptions, which almost cover the rocks near the mount, is contained in a work by an Egyptian monk, named Cosmas. He asserts, that, at all the resting-places in the wilderness, the rocks, far and near, were engraven with inscriptions in an unknown tongue; and that some Jews, who accompanied him thither, professed to understand them, and assigned them to the age of the Exode; and Cosmas expressed his conviction that they were the work of the Israelites during their wanderings in the wilderness. Dr. Belon, who travelled in Judea, Arabia, and Egypt, about the year 1540; and Monconys, a French naturalist, who visited Mount Sinai a century later, — each describe these inscriptions. In 1722, the superior of the Franciscans passed the valley, and thus expressed himself concerning these characters: "These inscriptions, in an unknown character, cover the two fronts of the rock to the length of an entire league; and, although we had among our men those who understood the Arabian, Hebrew, Syriac, Coptic, Armenian, and several other languages, there was not one of us who had the slightest knowledge of their meaning." In 1762, Niebuhr was sent by the King of Denmark to explore Arabia, and especially to copy from the inscriptions of the "written mountain." He returned with a copy of several of them, in characters similar to those he found upon the rock in the neighborhood of Sinai. Forty years later, Coutelle and Rosière copied seventy-five of them. From 1808 to 1820, Seetzen, Laborde, and Henniker, successively furnished descriptions of the valley, and copies of the engraved characters. Laborde states that several learned philologists have endeavored, ineffectually, to translate these copies; and he adds, "Before they can be deciphered, greater progress than has yet been attained must be made in paleography, and the ancient languages of the East." Laborde concurs in the most common opinion of those who preceded him in this inquiry, that these inscriptions were the work of pilgrims who visited Sinai about the sixth century; and this opinion seems, in all these cases, to be founded on the asserted fact, that the Bedouin, while

watching his camels, will now draw characters and animals similar to those graven in the rocks of Sinai. In the year 1820, the Rev. Mr. Gray published, in the Transactions of the Royal Society of Literature, one hundred and seventy copied Sinaïtic inscriptions. These were obtained by stratagem, as no efforts would induce the Arab guides to stop for that purpose. It was privately arranged by Mr. Gray and his friend, on reaching a valley beside the "Wady Mokatteb," on the east coast of the Gulf of Suez, where they were to halt for the night, to loose the camels from their pickets while their guides slept, and allow them to wander over the desert. At daybreak, while the Arabs were absent in search of their camels, Mr. Gray and his companion took copies of all the inscriptions within their reach.

This subject was suffered to rest for twenty years; but, in 1840, Professor Beer published a work, called *Studia Asiatica*. In this book are one hundred of these inscriptions. He also rejects the opinion of Cosmas, that they were the works of the Israelites; and believes them of Christian origin, and not more than one hundred and fifty years older than the work of Cosmas. The ground of this belief, briefly stated, seems to result from the fact that a figure, which is sometimes observed at the beginning or end of the inscriptions, resembles a *cross*. This character is rarely erect and in the usual form, but commonly made like the letter *t;* but sometimes more like the Roman capital Y. Mr. Foster, in his recent work, controverts the opinion of Professor Beer. He says, "If the figure specified by Mr. Beer has reference to the Christian cross, then Egypt, heathen Egypt, discloses the same sign upon her monuments, from the sands of Rosetta to the upper cataracts of the Nile." And Mr. Foster continues: "If we turn from Egypt to the Old or New World; to Assyria, Bactria, or to Central America; this sign of the cross re-appears on the monuments, and in the writings of every heathen land; and I can produce from heathen Bactria the figure of an Indo-Macedonian king, who lived one hundred and forty years before Christ, mounted on the double-humped camel, and bearing in his hand a cross which might have graced the hand of a warrior-bishop of the

crusades." Dr. Foster is of the opinion that the character misnamed the cross is the small letter *t;* the *t* of the Sinaïtes; the Egyptian, the old Hebrew, the Assyrian, the Bactrian, Etruscan, Ethiopian, and English *t.*

It would seem, from the facts in the case, that these inscriptions in the desert must be older, much older, than the Christian era. Fourteen hundred years have passed since Cosmas examined them; and he describes them as showing the hoar marks of dilapidation and slow decay. Their appearance was much the same then as at present; and it is evident they would not have appeared so old and time-worn to Cosmas, if, as Professor Beer asserts, they were engraved not more than one hundred and fifty years before the monk examined them. Neither does the opinion of the professor, that the Nabatheans were the authors of them, seem well founded; for Petræa, their capital, lies to the north-east of Mount Sinai; whereas the great majority of the engravings are north-west of the mount; and pilgrims from Petræa to Sinai would not, it is believed, have wandered from their direct course, carrying ladders and platforms, and laboring for many years in the work: for it must have been the work of many people, laboring for a long period; inasmuch as the number, in the Wady Mokatteb alone, is computed by thousands, and their extent by miles. No ruggedness of rock, and difficulty of situation, furnished any security against these mysterious scribes. The granite rock-fronts of the almost inaccessible summit of Mount Serbal, from the base to its highest point, repeat these characters of the sandstones of the valley; and it seems that not only a great length of time was required to perform the work, but that those who labored in it must also have availed themselves of all the mechanic appliances of life far more settled than the casual stops of journeying pilgrims.

Mr. Foster supposed, as the children of Israel had been more than two hundred years in Egypt, that, if these characters were the autograph records of this people, the letters would resemble those used at that time in the writings of Egypt; and, following out this clew, he believes he has identified the Sinaïtic characters with the enchorial alphabet of the Rosetta stone,

now in the British Museum; and with the letters, found in the quarries of Massara, of a date prior to the time of Moses. The reviewer of Dr. Foster's work says, "A plate is therein given with these alphabets, in parallel columns; and the resemblance between, and in many cases the identity of, the letters cannot be considered as fortuitous. There are twenty-five instances given, and in eighteen the letters are the same; and, in the other seven, the variations are not greater than occur now in the formation of English characters by different individuals." Mr. Foster assumed the canon, that, in comparing unknown with known alphabets, letters of the same form should be presumed to possess the same known powers; and it may be well to repeat, that the letters, especially of ancient alphabets, had each an elementary meaning, representing some particular thing or use. Mr. Foster, having availed himself of the light that the most critical and patient examination could afford, and having formed his key in agreement with the canon above expressed, attempted the decipherment of one of these inscriptions copied by Mr. Gray. The following is the result of his first effort: —

"The people with prone mouth drinketh [at] the watersprings.
The people [at] the two watersprings
kicketh [like] an ass.
Smiting with the branch of a tree
the well of bitterness he heals."

How nearly does this translation agree in meaning with the twenty-third and twenty-fourth verses of the fifteenth of Exodus! — "And the people murmured against *Moses*, saying, What shall we drink? And he cried unto the LORD; and the LORD showed him a tree, which, when he cast into the waters, the waters were made sweet."

Mr. Foster's translation is, "The people, with *prone mouth*, drinketh," &c. Now, it is found there are seven Hebrew words which we translate by the one word *drink*. In the seventh chapter of Judges, where those who drank greedily were to be dismissed, the same word is used to express drinking, as in the drinking of the Israelites at the waters of Marah; and

this word in Judges, in our English version, is expressed by *bowing on the knees* to drink; or drinking with prone mouth, as above expressed.

Great as was Mr. Foster's success, in this first effort it seems he was not entirely satisfied. He had assumed one name in his translation not certainly authorized in the copy Mr. Gray had sent him. It seems, at the foot of Mr. Gray's copy of the inscription, he had made the following note: "*A quadruped opposite the last line but one.*" Mr. Foster had assumed that this quadruped was an ass; and to his great joy he found, when it was correctly drawn and sent him, that the copy proved the correctness of his translation.

We have the following translation of another inscription, which, it is instantly seen, refers to the miracle of Meribah: —

> "The people the hard stone satiates with water
> thirsting.
> The hard rock water a great miracle."

Another refers, with equal certainty, to the battle of Rephidim: —

> "Prayeth unto God the prophet [upon] a hard
> great stone [his] hand sustaining Aaron Hur."

Immediately above this inscription, in the desert of Sinai, there is cut in the rock the figure of a man with uplifted arms. How exactly does this agree with the verse in the seventeenth of Exodus, wherein it is said that *Moses* sat upon a stone, "and *Aaron* and *Hur* stayed up his hands"!

Another inscription, translated by the same person, expresses the plague of serpents. It is as follows: —

> "Destroy springing on the people, the fiery serpents
> Hissing, injecting venom, heralds of death they kill
> The people prostrating on their back, curling in folds
> They wind round descending on, bearing destruction."

The following translations seem to throw light upon the verse, "For the horse of Pharaoh went in with his chariots and with his horsemen into the sea," Exod. xv. 19: —

"Pharaoh running with long strides [like] a fleet horse takes
startled flight casting off violently [with] both hands to
quicken [his] pace [his] helmet.
The people journeyeth through the passage terror-
stricken
Urges onward with slackened rein benignantly JE-
HOVAH the people
The people essayeth the waters
Pharaoh retrograding
Reins back his war-horse."

We add the translation of one more of these copies, which explains the means practised by the Israelites for the removal of the plague of serpents: —

"The people
Sustain on a pole erecting a standard
the male serpent fiery of molten brass.
The people look towards the fire
bowing themselves down sought by an evil thing offer
up vows the tribes [the Hebrews]."

Mr. Foster has examined all the inscriptions of Sinai, which have been copied and preserved, with the same success. All that were in unconfused characters approve themselves, in the language of the reviewer, to be the contemporary records of Israel in the wilderness. No rational person will for a moment suppose that these translations are only the result of a "happy accident," inasmuch as the hand of DIVINE PROVIDENCE seems to be clearly recognized in the matter. In a merely historical point of view, they seem to establish conclusively, or, if this should be deemed too strong language, to add immense strength to, the belief of one only parent, golden-age tongue; and, what is far better than this, they must remove all doubts, if, indeed, such doubts still exist, of the exact truth and sanctity of the Mosaic records.

We propose to say a few words on the origin and progress of our own tongue, to which we have already incidentally adverted. The basis of the English language is a combination of Anglian and Saxon dialects; modified, to some extent, by the local forms of Britain, and perhaps by the remaining influences of Roman power. The precise period of the forma-

tion and first use of the Anglo-Saxon language is not ascertained. After the Roman authority, established by Cæsar in Britain, became extinct, in the middle of the fifth century, the Britons, to repel the incursions of the Picts and Scots, called to their aid a body of freebooters from Jutland and Saxony, who, after repelling the Scots, became insolent in their demands, and at last joined the former enemies of Britain, and soon obtained possession of Kent, where they established their government. They successively conquered other provinces, which were ruled by officers and laws of their appointment.

We give below a specimen of our English in its purest, primitive form, and supposed to have been written about A.D. 600. We present the seventh and eighth verses of the fourth chapter of Mark: —

"7. And sum feoll on thornas, tha stig on tha thornas, and forthrysmodon thaet, and hyt waestm ne baer.

"8. And sum feoll on god land and hyt sealde upstigende and wexende, waestm and an brohte thrittig fealdne, sum sixtig fealdne, sum hund fealdne."

We will give one more specimen of the earliest Anglo-Saxon. It is the first part of the Lord's Prayer: —

"Faeder ure thu the eart on Heofenum, si thin nama gehalgod; to becume thin rice; geweordhe thin willa on eorthan swa swa on Heofenum."

At the first view, we seem predisposed to disclaim all the relationship which this apparently foreign idiom claims to our language; but, on closer scrutiny, we may see in it the infant lispings of our own tongue, and the incipient germs of future strength and maturity. In the first extract, from the parable of the sower, we find a few words in present use; viz., on, and, sum, land; and some others which evidently approximate; as thornas, for thorns; ne for no or not; god for good; thrittig for thirty. And also in the quoted portion of the prayer, Faeder for Father; ure for our; eart for art; thu for thou; Heofenum, or Heofen, for heaven. But for many ages the language made but little progress. We could present the part of the parable of the sower, and the prayer, given above, as

they were written in each century from A.D. 600 to 1300; and the change in terms is very trifling. The question why our language remained a mere blending of dialects for seven hundred years, and almost without change, has for many years been considered as one of great interest. Learned men have frequently discussed the subject; and the opinion has generally been expressed, that its progress was interrupted by the Norman invasion of 832, and by the subsequent power which the Northmen established in many parts of Britain. There were, also, frequent dissensions of a more personal and domestic character, which were beyond doubt, in their time, unfavorable to the advancement of literature. But there was another more general and powerful agent, which foreclosed all the higher exertions of the intellect, and held the nobler powers of man, almost throughout the world, in the straitest thraldom, for almost seven hundred years. The first forms of the Anglo-Saxon, or English, language were developed just after the closing in of that long, deep midnight and moral death of the *dark ages*. During this period, the inner energies of humanity seemed to have lost their motion, and almost their vitality. But, during this long lethargy, there was one exception to this profound obscuration of letters. In Scandinavia, Gothic and Vandal as she is even now sometimes named, the lamp of science continued to burn brightly, as the works of Saxo Grammaticus, Frode, Sturleson, and many others, clearly prove; and, for a short season, there was a flickering light of learning, supported by Charlemagne of France, who, although most ignorant himself, affected to be the patron of letters.

But the iron bands of this morbid drowsiness were at last broken, when Chaucer, Wickliffe, and others, shone forth as stars of the coming dayspring of intellect. Wickliffe translated the Bible into English in 1380; and, that we may show the improved condition of our language at the given period, we will now quote from his translation the same passages before given as specimens of the early Anglo-Saxon. First, as before, we give the seventh and eighth verses of the fourth chapter of Mark: —

"And other fel doun into thornes and thornes sprungen up and strangliden it and it gaf no fruyt. And othere felde doun into good lond: and it gaf fruyt spryngynge and wexinge, and oon broughte thritty fold, and oon sixty fold, and oon an hundrid fold."

The first part of the prayer, as expressed by Wickliffe, is as follows: —

"Our Fadyr that art in heavenes: Halloed be thy nama: thy kingdom come to; be thy will done in earth as in Heaven."

We subjoin one verse of Chaucer's poetry, — the first four lines of the "Nonnes Prologue:" —

"Ho! quod the Knight, good Sire, no more of this;
That ye han said is right ynough ywis,
And mochel more; for litel hevinesse
Is right ynough to mochel folk I gesse."

But the full morning of revived learning was reserved for the reign of Elizabeth; during which Shakspeare, Ben Jonson, Beaumont, Fletcher, Massinger, Bacon, Spenser, Sidney, Raleigh, Camden, and, a few years later, Milton, conferred perennial honors on their country and its literature, and secured to their own memories the deep and indelible respect of coming years.

The version of the Bible now in use in England and America was made by command of James I. This translation was the work of forty-seven distinguished scholars, who were divided into classes, to each of which was assigned a certain portion of the work. These classes were occupied three years in this duty. It was printed in 1611. This translation, considered merely in a scientific point of view, presented our language wrought into a form of great strength and beauty, and seemed to leave but little labor for the exercise of succeeding philologists. But progress was established under the reign of Elizabeth; and although its motions were less brilliant and rapid, yet it was supported in the succeeding century by Tillotson, Dryden, Pope, Addison, Johnson, Gibbon, Hume, Cowper, Thomson, and a host of other strong and honored names, who, if they could not add much to the strength of the language, enlarged its boundaries, improved

its forms, disclosed its euphony, rendered it still more harmonious, and established its laws. And the improvement is continued into our own century. The language has been further developed and adorned by Scott, Byron, Wordsworth, Southey, Smith, Jeffrey, Macaulay, Brougham, and Chalmers; to whose names we may add, without disparagement to these worthies, the American names of Webster, Clay, Channing, Marshall, Wirt, Irving, Everett, Prescott, Ticknor, and many others.

We close our remarks on the English language by a quotation from the illustrious Camden, expressed in the peculiar style of the early part of the seventeenth century: —

"Whereas our language is mixed, it is no disgrace. The Italian is pleasant, but without sinewes, as a still fleeting water. The French delicate, but ever nice as a woman, scarce daring to open her lippes, for fear of marring her countenance. The Spanish majesticall, but fulsome, running too much on the *o*, and terrible like the Divell in a play. The Dutch manlike, but withall very harsh, as one ready at every word to picke a quarrell. Now we, in borrowing from them, give the strength of consonants to the Italian; the full sound of words to the French; the variety of terminations to the Spanish; and the mollifying of more vowels to the Dutch; and so, like bees, we gather the honey of their good properties, and leave the dregs to themselves. And thus, when substantialnesse is combined with delightfulnesse, fullnesse with finenesse, seemlinesse with portlinesse, and correctnesse with staydnesse, how can the language which consisteth of all these sound other than full of all sweetnesse?"

SIGNS OF THE TIMES.

SWEDENBORG: A Biography and an Exposition. By EDWIN PAXTON HOOD. London, 1854: 16mo, pp. 430.

NO. III.

WE return to this volume, — and we shall probably return to it more than once, — rather for the purpose of making a few extracts from it, in order that our readers may see how the author has managed his subjects, than with the design of giving any extended criticism of its contents. He has treated several topics in such manner as renders his remarks both interesting and useful to Newchurchmen. We have already

said that his first chapter is introductory, and is entitled "The religious wants and questions of the age, and the relation of Swedenborg to them." We shall do little more than quote a few of its pages. Of the Bible, he says, that —

"It is the utterance of every possible experience of the church; it is the shrine to which the true pilgrims of every age have directed their steps; the focal fountain of light and heat, illuminating and regulating every moral latitude of humanity.

"The utterance of every possible experience of the church did we say? the shrine of the true pilgrim of every age? Or has humanity at last reached a stage of its history, a phase of its progress, where the Bible can avail it no more? . . . Certainly never before were man's questions in reference to his faith so universal, so long, so deep, so loud. Outside of what would be called the visible church, there are thousands of earnest, faithful young hearts, exclaiming in agony and in bitterness, 'Who will show us any good?' They cannot, they will not, give body and soul to cold and dead formalities; and the truth is, very few ministers or books understand their case, or have any sympathy with them. The poet has truly said, —

> 'There is more faith in honest doubt,
> Believe me, than in half the creeds.' *

"It is an age of intense and vivid mental action; it is an age of knowledge, and thought, and induction; an age in which men have surrendered their habits of primitive faith, and yet demand reasons that shall meet upon the proper region of faith, — the world of the emotional and the intuitional. Never before did man so long for 'the evidence of things not seen,' and never before did the road to the unseen seem so impassable and steep. It is an age profoundly metaphysic and self-conscious; yet it is an age in which man is too impatient to examine his consciousness. The men of thought in this age have cast behind them traditional faith and traditional worship. Historical faith, it is seen more clearly than ever, is no saving faith. The base of belief must be, not in our fathers' consciousness, but in our own: this is the infidelity of this age. It is not a sneering infidelity; it is mournful and hopeful. Christian man! Christian minister! can you do any thing for it, and with it? If you cannot, you had better leave it alone. Every time you attempt to reply to the infidelity to which you cannot reply, you pour new blood, fresh life, into your adversary. Your power to meet your sceptical friend depends on your occupancy of a reserved ground of argument and experience, — a field he has never entered, — a region over which he has never travelled, and of which he did not even know the existence. As long as he only sees you beckoning him to a continent

* Tennyson.

round which he has coasted, he may say, 'I have been there: I found no rest for the sole of my foot there: I know *that* land better than you: I lost myself in its labyrinths and swamps. No! Yonder is not the promised land; and you, I see, cannot guide me to it.'

"A philosophical verification of religious truth, then, is what the age calls loudly for; or, if the word philosophy displease you, then say, men want to see the religious life perfected by the presentation to them of an object that shall supply a motive to their will, and an ideal that shall charm and captivate their understanding; and Christianity ever has done this. . . . The age of dogmatic theology, — which, in fact, must be a dark age of dogmatic nonsense, since theology can never be taught to me by man, but must be revealed in me by the teachings of the Divine Spirit, — that age is gone by. . . . It is an age of earnest Protestantism, far more so than the age of Luther or of Milton; and although much of our Protestantism is of a very questionable character, and perhaps means, in many instances, selfism, it must have its way: the faithful man must aim to give it a faith against which it *cannot* protest.

"An eminent writer has characterized our age under "The Everlasting No;" * and who, that has looked abroad, does not perceive that we are surrounded by negations? Truly, as it has been said, our faith is now not made up of the one or two things in which we do believe, but of the twenty or thirty things in which we do not believe. Oh! is it not awful that so many thousands now every day, to every question of import in infinite matters, are compelled to return an answer far too audible for doubt? No! God, man, Providence, immortality, Christianity, — alas! to many of them the soul rings a hollow No! . . . Yet man wants to believe. The sad fact is, that most of our teachers have not travelled so far as some of us, and therefore they cannot aid us; and others who come to help us reveal to us the hollow eye, the hollow heart. We see that we are commanded to say Yes by those who are compelled to say No for themselves; and why is this? It is because there is in this age more of that vague, idle self-contemplation than ever perhaps existed before. . . . .

"Who, reading or thinking, does not feel interested in and for minds like these, — minds longing for a pathway through the forest of opinion, — a lamp on the dark and uncertain road? If any man have faith in any opinion, it is time to speak out and to publish it now, and it will go out and tell for what it is worth in the great raging ocean of thought. If it be true, it will not die. If leaves and seeds live, can a thought die? It is because it appeared to the writer that there is vitality in the writings of Swedenborg to meet the innumerable negations of the age, that this book has been compiled and prepared. Certainly our writer attempts to answer many questions making a way to many experiences, and opens up a revelation to many minds: hence the reason why we have compiled the

* Carlyle; *Sartor Resartus.*

volume. The writer certainly has his own very definite convictions upon the topics on which he ventures to speak; but he commends the volume to the reader in anxiety and humility. . . . .

"The religion of the age is menaced from four forms. 1. The religion (so called) of the parchment and the seals. 2. The religion of mathematical instruments and scientific machinery. 3. The religion of paintings, of literary taste and professional sentiment. 4. The religion of the cloud and the weather-vane. Or we may say the religion, first, of *Traditionalism*, or the lifeless letter; second, of *Positivism*, or scientific atheism; third, of *Sensationalism*, or morbid sentiment; and fourth, of *Eclecticism*, or latitudinarian carelessness."

Some two or three pages of his discussion of the first of these points are interesting; but we have not room for them. A part of an episode on *Pantheism* we cannot pass by. It may seem rash in this writer to charge such a tendency upon Wordsworth's poetry; but we think it is just, and we hope his remarks will be weighed well before they are rejected. The tendency of a great deal of what is called and read as poetry is the same. It is the more dangerous, as it is made up of images pleasing to the imagination, and dressed in beautiful language. It does not profess to be theology, but poetry only: we therefore yield ourselves to its fascination; nay, our minds revel afterwards in its beautiful images, without thinking of inquiring whether their tendency is not to dissipate and destroy in us the true idea of the Lord, — the idea both of his personality and of his Divine Humanity. As an apposite illustration, it may be remarked, that a small book was published some years ago, understood to have been the production of Emerson, with the title of "Nature," which, if we rightly recollect its contents, was altogether of pantheistic tendencies; and yet this book was received with admiration by some Newchurchmen in England, republished by them, and sold and read among them as a book of New-Church tendencies. The reader will find a review of this book in this Magazine for October, 1841, page 49; to which we refer him.

We proceed to the quotation from our author: —

"But to another aspect of the religious life of our times. There spreads over men's minds, to a larger extent than many persons have

any conception of in this age, a misty exhalation, huge and vast, rainbow-tinted, but unsubstantial as a rainbow, — PANTHEISM. In the long run, man cannot escape from the consciousness of a Power above him and around him; he cannot ignore the idea of Divinity; and he cannot create a polytheistic Pantheon; for, strangely around him as he looks, more and more intently and deeply there appears the oneness of all things, — everywhere all nature appears to be striving to one model. Nature is one, awful as the sphinx of old, but lovely as the sphinx; and thus everywhere she looks out upon man as a beautiful Pantheon; and many musing minds walk on, and never recognize any thing higher than this: in all things, they greet the sympathetic kindred to self. Thus we hear of communion with the spirit of nature, the poetry of nature, the religion of nature. Man, it is said, must be a part of this universal whole and round of things; else why is he touched by them? To nothing is he indifferent: all creations affect him by sympathy or antipathy: he has something in common with all days and seasons: he is a Memnon, in whose breast the glories of sunbeam and starbeam, of clouds and storms, of winds and waters, of waving woods and grasses, the luxuriance of fruits and the radiance of flowers, awaken responses and echoes. He who is so touched by all must be a part of all, and all must be a part of him. God is not a personality. Paul knew this. Did he not quote with approbation the testimony of the pantheistic poet of old, — 'In Him we live and move and have our being'? 'We are his offspring;' we were produced from the bosom of the Great All; and to the same Great All, as the ancients believed, we shall at last return. The writings of this day are deeply imbued with the spirit of this great fallacy; a fallacy, because truth incompleted. The essays of Emerson, the writings of Carlyle, the poems of Bailey, the 'Vestiges of the Natural History of Creation,' many of the abstractions of the philosophical schoolmen, the dim and gleaming perceptions of the theosophists, — all have tended to confirm the mind of the age in this great fallacy. So also the attempt to build religion upon natural theology, and the evidence of design in the material creation; thus shutting up the understanding to the eye, and making it to be the gauge and test of spiritual things.

"Wordsworth has been the poet of our maturest years, our consolation, our guide and instructor, and we feel for him a reverence too deep to admit of the utterance of any light or hasty reflection on his genius and teaching. We speak with hesitation, but yet with boldness, Who shall say how much this pantheistic feeling has been nurtured and flattered by his writings, especially by the earlier and more miscellaneous poems? 'The Excursion' does not, indeed, at all lie open to the charge; but the earlier writings are bathed in the cold glory, and exalted with the grandeur, of the old Grecian mind. True in themselves, they were not cold, because they had passed as experiences through the poet's own mind, and sprang warm and living from his magnificent utterance; and they had the additional

preservative, too, that they were not merely descriptive, but interfused with the life of English home-born joys and scenes, in a day when that life was simpler than it is at present. But the poetry of Wordsworth is a great hymn to Nature: it is a symphony of the soul between the surging of the sea, the chanting of the winds, the voice of birds, and the bleat of lambs: —

> 'He hears the echoes through the mountain-throng:
> The winds come to him from the fields of sleep.'

But there is no personality of God in all. We do not, for a second, imply that he did not hold most distinctly the divine personality and presence; but it was a conviction rather than an instinctive feeling. He turned to Nature gladly, — readily: she was to him the mighty mother; and her mists and beams, her mountain-torrents, and her sheltered inland lakes, were the great consolation and joy of his life. You perceive this in his 'Ode on the Intimations of Immortality,' and 'On the Power of Sounds,' — both of them worthy, perhaps, of being placed at the head of English odes; but you meet the feeling still more in the universally known and loved poem of 'Tintern Abbey.' With reverence and regret, we feel that in it Nature is all in all. . . . It is a magnificent compliment to Pantheism."

After quoting two passages from this poem, the writer says, —

"We believe these most sublime lines are, in no slight degree, responsible for the pantheistic tendencies of the age.

He then proceeds: —

"The great initial letter in Swedenborg's theology, which has here a relation to the age, is the unity and personality of the Deity: it is a distinct personality, like that felt and figured by the great Hebrew prophets and seers. Sublime, indeed, are his teachings respecting the existence of a Being, great and adorable above and beyond Nature, and from whom all Nature is, and has her existence. The speculations of Oken, in which madness and magnificence so strangely blend and mingle; the self-producing generations of Lamarck; and the modern school of law-evolving hypothesis, — had all been anticipated and passed in review before the Swedish theosophist. He did not believe that electricity and magnetism constituted life; that Nature was a wild Walpurgis dance of globule and oblate spheroid, — operating alike, from a clever disposition of the electric battery, in tears or dew-drops, in the blood of man, or in the life of worlds. Nature, said he, is dead. She derives her life from the fiery flakes of the sun; and the sun is dead. How can Nature dispense life to any thing? Is she not altogether herself inert? It is madness, therefore, to believe in the life of Nature, or the intelligence

of Nature. What! can Nature regard uses as the end of her operations, or dispose such uses into their orders and forms? The old philosopher does not often sneer; but something very like one we can see above his lips as he puts the interrogation, Can Nature, through all her successive links, have a regard from the beginning to the end? . . . To him, to deny the Divine Godhead, and to believe in the Godhead of Nature, proves that the affections are open to the sensual, but not to the spiritual, world."

The writer then gives an analysis of the relation to be found in the True Christian Religion, n. 35, and in Conjugial Love, n. 380; in which Swedenborg gives an account of a visit to one of these philosophical spirits in the other world, who discusses *whether Nature is of life, or life is of Nature, &c.* He then proceeds: —

"I will listen to you in proportion as you can satisfy my questions. I think Swedenborg replies to a greater number of important questions than any other teacher whatever: nothing appears to have escaped him. Of all the systems in this world, modern infidelity is the most audacious, as we have always noted it. *Infidelity!* How shall we translate that word No? Ah! how little trouble it takes to say 'No: I do not believe: I will not believe,' — the everlasting No! And it is equally the word of the most painful consciousness, and the most careless indifference, and the most affected nonchalance. For some forms of infidelity, we must have the most tender pity; for some, the most incurable contempt. For the infidelity yearning for satisfaction, we believe the answer in the affirmative will come, and the void will be satisfied and filled.

"But there is another phase of the philosophy and of philosophical scepticism in our day to which Swedenborg may be applied; namely, the positivism of science. This asserts that man begins with the theological or mythological, advances to the metaphysical or casuistical, and terminates at last in the scientific or the known. This, it will be perceived, is a state beyond the pantheistic: it rejects all faith, and concerns itself only with the observed order of things. In this idea, all things are in the order of development; but beyond the present, in this, man cannot pass. Science is the ultimate and final condition of knowledge. The soul is a form of matter; and immortality becomes impossible. Now, it surely is a circumstance of great note, that Swedenborg was himself acquainted with, and well and deeply grounded in, all the positive science of his day. He accepts all the conditions and demands of science, and builds on them as the ultimate principles, out of which other degrees of knowledge and wisdom must flow. In many ways, it may be illustrated that his system furnishes us with the true positivism. He heralds the mechanical ages; he deprecates the intangible and

indefinite; he appeals to facts, but to all facts, — to the facts of consciousness and conviction, as much as to the ministration of the compasses or the telescope.

. . . . "Swedenborg is a positive philosopher, and he has made theology positive. He is truly at the head of the positive or scientific school; but with him consciousness is a fact. He lays his finger not only on the seen and temporal, and calls that a fact, but he shows how it must be the drapery of the unseen and eternal, the spiritual and the celestial; and he advances to these, and shows that they are facts too. Hence Swedenborg is able to answer, as we have already said, many of the most interesting and momentous questions for which the heart of humanity is waiting the reply; while the positive philosophers not only tell us that they have no reply, but intimate further to us that a reply we shall never get. Yes, audacious we have said; for they 'build on their denials, and call them discoveries.' Positivists! your classification is good, your arrangement natural; but you are false to it. Man does advance to positive knowledge; but what positive knowledge have you? If man cuts his cable from the anchor of the Infinite and Immortal, what does he, what can he, know? . . . To every inquiry of faith, they give the answer of the glassy or horny eye: they 'dinna ken.'"

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM.

BRIDGEWATER, Thursday, Oct. 11, 1855.

THE Association assembled in the temple of the Bridgewater Society of the New Church at ten o'clock, A.M.; and Mr. John Worcester officiated at public worship, and preached a sermon from Matt. vi. 28, 29.

The Presiding Minister being absent, the meeting was called to order by the Secretary.

The Association then proceeded to the election of a Chairman of this meeting; and Messrs. Clapp and Andrews were made a Committee to receive, sort, and count the votes for said officer.

Rev. Joseph Pettee was elected Chairman.

The delegates then presented their credentials; and the following is a list of the ministers and delegates reported: —

BOSTON. — Messrs. J. H. Wilkins, N. M. Keen, S. Reed, A. T. Lowe, Albert Cushman, Joseph Andrews, George Edson, Otis Clapp, Geo. J. Webb, Robert Curtis, William J. Cutler, John Worcester, J. W. Jenks, and Seth Bryant, *Delegates.*

BRIDGEWATER. — Rev. Thomas P. Rodman, *Pastor;* and Messrs. Edwin Keith, Holmes Sprague, Thomas Cushman, Ephraim Edson, and Ralph Copeland, *Delegates.*

ABINGTON. — Rev. Joseph Pettee, *Pastor;* and Messrs. Benjamin Hobart, D. H. Briggs, Calvin Faxon, C. A. Dunham, and Ira Copeland, *Delegates.*

North Bridgewater. — Rev. Warren Goddard, *Pastor;* and Messrs. George Phinney, Ambrose Hayward, Lewis Fellows, Lyman Clark, and R. C. Kimball, *Delegates.*

East Bridgewater. — Rev. Eleazer Smith, *Minister;* and Messrs. Samuel Keen, Calvin Washburn, Peleg Thompson, and Isaac Keith, *Delegates.*

Yarmouth. — Rev. John P. Perry, *Minister;* and Frederic Matthews and N. S. Simpkins, *Delegates.*

Foxborough and Mansfield. — Mr. Warren Bird, *Delegate.*

Fall River. — Mr. James G. Bruce, *Delegate.*

Pawtucket. — Mr. Samuel Lord, *Delegate.*

Springfield. — Mr. Luke Bemis, *Delegate.*

It was voted, on motion of Rev. Mr. Rodman, that all ministers or laymen connected with other bodies of the church, who may be present at this meeting, be invited to take seats in the same, and to participate in its deliberations.

The Secretary gave notice that he had received a communication and report from the Secretary of a society of the New Church in Springfield, stating that they had sent Luke Bemis, Esq., as a delegate from said society to this meeting; and it was stated by Mr. Bemis that said society had voted to connect itself with this Association as a member thereof. Whereupon the following preamble and resolution were unanimously adopted: —

Whereas it appears by the statement of Mr. Bemis that it was the intention of the Society in Springfield to have become a member of this Association at this meeting, and that it has passed a vote to that effect; therefore, —

Resolved, That the Springfield Society be freely received into this Association, and entitled to all the privileges enjoyed by the other societies of which it is composed.

Rev. Mr. Rodman moved, and it was —

Voted, That the lecture before the Association to-day be delivered at two o'clock this afternoon.

The Reports of the Societies were then called for; and reports were presented and read from the Societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Foxborough, Fall River, and Springfield.

The Journal of the last meeting was read.

The Committee "on the duty of the church in relation to the education of the children of the church," being unprepared to report, was continued.

Rev. Mr. Rodman presented the report of the Committee of Ministers on "the adoption and use of responsive services in public worship." Before taking action on this report, the Association adjourned to fifteen minutes before two o'clock, P.M.; and it was voted that the lecture be delivered at two.

Afternoon Session.

The Association assembled agreeably to adjournment, the roll was called, and the morning journal was read and approved.

Messrs. Clapp, Ralph Copeland, and Dunham, were made a Committee to nominate a list of candidates for officers for the ensuing year.

This Committee reported the following list, which was confirmed: —

Presiding Minister, Rev. Thomas Worcester.

Secretary, Rev. T. B. Hayward.

Treasurer, William A. Wellman.

Committee of Laymen, John H. Wilkins, Sampson Reed, Theophilus Parsons, Luther Clark, Benjamin Hobart, Jonah Edson, Ralph Copeland, George Phinney, N. S. Simpkins, B. S. Hale, Warren Bird, Samuel Lord, Nahum Leonard, John Westall, and G. W. Swazey.

The hour of two o'clock having arrived, Prof. Joseph Wm. Jenks delivered a lecture before the Association, on "The Arab Race."

The report on "responsive services" was then taken up, accepted, and ordered to be printed.

The Committee of Ministers presented their report on the "appropriate duties and uses of the Association;" which was accepted, and ordered to be printed; and the following resolutions were adopted: —

Resolved, 1, That the report on "the appropriate duties and uses of the Association" be recommended to the particular attention and careful consideration of the societies composing the Association, and of receivers generally in Massachusetts.

Resolved, 2, That it be recommended to each of the societies to ascertain what sum it shall find itself able, and shall regard it as its duty, to contribute to the funds of the Association semi-annually, to enable the latter to perform the duties contemplated in the above report; and to contribute the same at the regular meetings.

Resolved, 3, That the Presiding Minister, with such aid as he may require, be requested to frame a system by which the unsupplied societies and circles of receivers in this State may have the services of a minister and the ordinances of the church periodically; and that he be requested to superintend and direct its operation, and to expend the appropriations made for that purpose.

The Committee of Ministers nominated P. W. Chandler, Esq., as principal, and John H. Wilkins, Esq., as substitute, to deliver a lecture before the Association at its next meeting.

Voted, on motion of Mr. Wilkins, that, when the Association adjourns, it adjourn to meet in Boston in April next, on the day of the annual fast.

The following preamble and resolutions, offered by Mr. Reed, were adopted: —

Whereas, in the opinion of this meeting, it is expedient for this Association to employ a colporteur for the purpose of the sale and distribution of the works of Swedenborg throughout the State of Massachusetts, and to obtain subscribers to the periodicals published by the General Convention, and to procure such information as may promote the welfare and growth of the New Church; therefore, —

Resolved, 1, That a Committee of five, to be appointed by the chair, be authorized and requested to employ such colporteur, as soon as they may find a suitable person, and the necessary means are provided.

Resolved, 2, That the Treasurer be authorized to receive contributions for this purpose; and that the several societies of which the Association is composed be requested to report to him what sums they are severally disposed to contribute for this object; also for the purposes named in the report of the Committee of Ministers on the uses of the Association.

This Committee was made to consist of Messrs. Sampson Reed, Benjamin Worcester, John Westall, George Phinney, and Lewis G. Lowe.

The following, offered by Dr. Briggs, was adopted: —

Resolved, That the several Societies composing the Association be requested to consider the subject of ministerial exchanges, and to report thereon to the next meeting of the Association.

The Association then adjourned.

T. B. Hayward, *Secretary.*

REPORTS OF THE SOCIETIES.

REPORT OF THE BOSTON SOCIETY.

Since the last meeting of the Association, the following persons have received the rite of confirmation in Boston; viz., Mrs. Clara Gifford, Mr. W. M. Fernald, Mr. J. G. Webster, Mrs. Eunice G. Webster, Mr. Augustus Pierce, Miss M. A. Fosdick, Mr. Julius Putnam, Miss M. G. Blake, Mrs. A. S. Sandford, Mr. James Webb, Mrs. A. J. Wellman, Mrs. Mary A. Carpenter, Miss Emily Sawyer, Mr. H. W. Oakman, and Miss Harriet Webb. The only member of the Society who has deceased is Mr. Elisha Faxon.

The sudden death of Mr. Faxon is particularly calculated to awaken attention, and to move the feelings of the members of the Association. He was one of the earliest receivers of the heavenly doctrines in Abington, and took a leading part in organizing and building up that society. In 1839, his relations were removed to the Boston Society, in connection with which he has ever since remained. As he has for many years past had his residence out of the city, his social relations with his New-Church brethren have not been so intimate as was desirable; but he has always been appreciated as a sincere and well-informed dweller in the Holy City, the New Jerusalem.

The pastor has baptized thirty-two persons, and solemnized seven marriages.

The minds of the individuals of the Society have been for some time past concentrated upon the subject of obtaining additional regular and constant ministerial and pastoral service. With this view, they have invited Rev. Mr. Giles, of Cincinnati, to come to Boston, and officiate as assistant minister for one year. But, in a letter recently received, he declines the invitation, and informs us that the society at Cincinnati have with great unanimity invited him to become their pastor. Though it appeared to be quite desirable that he should accept our invitation, yet we are truly rejoiced at the more permanent and intimate relation he has the prospect of assuming at Cincinnati; where it is obvious an extensive field of usefulness is open to him, and to the labors of which he has become in a good degree familiar.

At the last meeting of the Association, the subjects of missions and distribution of books were brought to the notice of the Association. We are not aware that any thing has been done in regard to either object; but their importance remains the same, and it appears to be very desirable that something should be done. It appears, from information given at the late meeting of the Maine Association, that Mr. Pingree, the colporteur employed in that State, has met with very encouraging success in his labors; and it might be hoped that equal success would crown similar judicious efforts in this State.

REPORT OF THE BRIDGEWATER SOCIETY.

We have had no accession to our Society since the last meeting of this Association. One of our members, Mrs. Mary Edson, has been removed from this world. She was one of our earliest members, and was highly esteemed: after a long illness, she quietly passed away. A little boy, whose parents are members of our Society, has recently been removed from this world.

Four infants have been baptized. Our Sunday school consists of about forty scholars, under the care of six teachers. The school meets at two o'clock in the afternoon, and continues in session about one hour. An afternoon service follows this, consisting of reading the Word, singing and prayer, and reading from Swedenborg, with remarks by the reader.

Besides the baptisms mentioned above, our minister has officiated in the baptism of seven children, — one at West Bridgewater, two in Fall River, four in Pawtucket, and of three adults at Pawtucket. Besides the funerals above mentioned, our minister has officiated at three others. He has officiated at one marriage. The number of attendants at our public worship gradually increases.

REPORT OF THE ABINGTON SOCIETY.

Since the last meeting of the Association, there have been two admissions to this Society; viz., Mrs. Elmina Cobb and Miss Anna Faxon. Our pastor has baptized three children, and officiated at one wedding.

Our sabbath school has been well attended this season, and has been as interesting, and we think quite as useful, as in years past. Instead of reading a lesson directly from the Word, we have used the responsive selections and services from the New Book of Worship. We feel that there is a deficiency of books written in a way both to instruct and interest small children. The attendance, in good weather, has been about thirty scholars. The school has been under the care of five teachers, — three male, and two female.

Our church, or temple, is progressing finely, and will probably be ready for dedication early in the spring, if not before.

We have a few questions and suggestions in regard to financial matters, which we beg leave here to introduce. As long ago as the year 1837, our Society adopted the plan of quarterly subscriptions for the support of preaching, each person passing his name to the Treasurer's book with the amount which he was willing to be called upon to pay quarterly, with the privilege of altering the same at pleasure. In this way, it was thought that we should learn the ability of the Society to support preaching. Other expenses have always been defrayed by separate contributions or subscriptions; and although there have been several removals from the Society, and consequently from our books, and additions to the Society and to our subscription list, yet the yearly amounts paid in for the support of preaching has varied but very little from the commencement to the present time.

But whether such a system as this has in our case, or may in any case, become the medium of bringing out the real ability of a Society, may perhaps, without much impropriety, be called in question. Still, this mode may manifest that ability which is the measure of our spiritual interest, — an ability which arises perhaps as much from feeling and impulse as it does from a rational idea of duty and justice.

In regard to the principle of literal tithing, as it was received and carried out with the Jews, we have many doubts. We have doubts as to the propriety of attempting to incorporate it as an external rule into the New Church. The Jews, it seems, were in it merely as a representative; but it would seem more appropriate that New-Church people should come into the reality of it. We learn, from the writings of the church, that "ten or tenths denote remains; that ten denotes all; and that a tenth part denotes as much as is sufficient, thus also as much as is conducive to uses." The reason why tithes are required for the support of the uses of the church seems to be because "all the states of love and charity, and all the states of innocence and peace, with which man is gifted," are required in order to the performance of any *genuine good* uses; and *these states* are the remains, which are represented by tithes.

But we are aware that something permanent should be sought, — something that will afford to the church stability and character in the world. We are all able to see, and we presume our ministers see, and feel too, the necessity of permitting the church to descend even so low as to regulate our financial affairs. We know that order is needed on earth as well as in heaven.

We have a kind of acknowledgment, that a society is, in a larger form, a man; and while we cheerfully, as it seems, give our assent to this truth, may it not be that we are in the general idea, without the acknowledgment of its particulars?

If a prudent man is called upon to perform any great use, he sits down and counts the cost, looks over his matters, and makes up his mind, basing his ability to perform it upon his own energies and resources. Ought not a society to be able to do the same? He is called an unwise man who does not keep himself aware of the state of his own affairs, and does not make a strict annual

examination. And why should not a society do this? And, after a man has looked over his affairs, and finds himself able, what is there to hinder him from making such contracts, and spending such sums of money, as he deems prudent and wise? And why should not a society be able to do this also? But what authority has a society to make contracts, or promise their minister a specific salary, when they are dependent upon the feeling and liberality of individuals, who acknowledge and are governed by no laws which are competent to regulate such things.

But, before a society can decide upon and perform the legitimate uses of a society, it would seem requisite that we first delegate to her our energies and our fortunes. Then she could act understandingly, as she would then have ability, and would be able to perform uses accordingly; and it is a question whether this is not the kind of tithing required of those who would be of the New Church, — that we should come in *ourselves*, and *bring also all that we have*. The church will then be able to act, not only in wisdom, but efficiently; she would be able also to equalize our burdens, and be the medium of distributing to us the greatest blessings which flow from the divine hand.

An Association of Societies is also believed to be a church in a form still larger, and hence must ever depend for its support upon the societies of which it is composed. Hence it would seem that an Association can possess but little ability to perform external uses until *her* members also come forward, "with their energies and their fortunes," and commit them to her disposal. And the case is the same in regard to the General Convention, which stands upon a plane still higher than Associations.

And we would suggest whether the forms recognized by our civil government for the support of religious societies are not as well adapted to the wants of the New Church of the present time as any thing which we can avail ourselves of. Are they not laws of justice and equity? And why not say to every man who wishes to become a supporter of the New Church, *Go up*, like Joseph of old, to Jerusalem, and be taxed?

L. Faxon, *Secretary*.

REPORT OF THE NORTH BRIDGEWATER SOCIETY.

After our church was sold in the spring, our meetings were held in a hall, which was too small and inconvenient for our accommodation, until some time in June, when we removed to the old central orthodox meeting-house, which had been removed a little way from its original site to make room for a new one. Our public meetings have been regularly conducted by the pastor, who has been absent but a few times. Since the last meeting of the Association, he has officiated at seven baptisms, — three adults, and four children; three confirmations, — two at Pawtucket, and one at North Bridgewater; seven marriages; and five funerals. Two persons have joined our Society; viz., Mr. and Mrs. Soper, recently members of the Abington Society. The sabbath school continues to occupy the place of an afternoon meeting, and is attended with no less degree of interest than heretofore. There are occasional calls for books from the library for the use of new readers, though these are not known to be very numerous.

During the past season, one member of our Society has been removed to the spiritual world, — Mr. Benjamin G. Stoddard, who deceased Sept. 24 last, aged fifty. He was an active and useful business man, and his loss will be deeply felt by his relatives, friends, and associates.

D. H. Howard, *Secretary*.

REPORT OF THE EAST BRIDGEWATER SOCIETY.

Since the last meeting of the Association, two persons — Dr. John T. Harris, and his wife, Mrs. E. P. Harris — have joined this Society. Our sabbath school, numbering about *thirty* scholars, was resumed for the season about the 1st of June, and seems to be regarded with affectionate interest both by the teachers and the pupils. Rev. Eleazer Smith continues his labors with us as our minister. The Society contributes five dollars for the uses of the Association.

REPORT OF THE YARMOUTH SOCIETY.

Since the April meeting of the Association, our minister has baptized one infant, — a child of Mr. Benjamin H. and Mrs. Mercy Matthews. He has likewise performed the service at the funeral of two children belonging to a family that do not worship with us. Our meetings on the sabbath have been attended through the summer by the usual number of persons. Our sabbath school was discontinued two months since, in the hope that it would be recommenced in the autumn with more interest than was manifested during the last few months. In common with others, we have felt the want of suitable books for the children. Our sabbath-evening meetings continue to be well attended.

REPORT OF THE FOXBOROUGH AND MANSFIELD SOCIETY.

There are no changes in the Society to report, as respects its members, and outward condition generally. Our number is fifteen. Our meetings are held at a convenient, and on sabbaths very quiet, room in Mansfield, at the railroad station. The attendance varies from about twelve to thirty persons, including children: the services are conducted by Mr. Bird, who has been our reader since the formation of our Society, and for many years before. We have to say, with regret, that we have not had the ordinance of the Holy Supper the past year, but hope in a few weeks to make arrangements for its celebration. Indeed, we think the observance of ordinances appointed by the Lord is not only good for us, but indispensable to spiritual health and prosperity. May our present deprivation lead us to set a higher value on our *solemn feasts*, and to desire more earnestly that preparation for them which alone can preserve us from spiritual sickness, lethargy, and death!

We have had in our meetings the past summer some chanting from the New Book of Worship; but our order of exercises is not as yet materially changed. We, however, like very much the new Liturgy, and have in contemplation the use of its responsive selections.

A few individuals around us manifest an increasing interest in the writings of the church, and tacitly admonish us to arise and make ready to receive and help them.

We have to report one marriage of members of our Society, — George F. Stearns to Louisa Shaw. A worthy Unitarian minister (father of the bride) officiated; kindly and freely using, on the occasion, the Liturgy of the New Church.

We had thought of alluding in this letter to certain published articles, which some of us have read with deep and painful emotions, pointed and levelled at the General Convention of the New Church in this country; but we will do so only to suggest the obvious duty, that we ourselves should more carefully endeavor, in all we say and do, to be led by the Lord, and thus protected from evil spirits and the fires of the selfhood.

For the Society, W. Bird,
G. F. Stearns.

REPORT OF THE FALL RIVER SOCIETY.

Since the last meeting of the Association, the Rev. Mr. Rodman has preached to us once, and administered the Holy Supper. Two children — daughters of Mr. John B. Albro, a member of our Society — have been baptized. Captain George Munday, the oldest person belonging to our Society, has passed away to the spiritual world. He was born in the year 1790, and had been a receiver of the doctrines of the New Church nine years. When our Society was formed, he presided at all the preliminary meetings; and one of the pleasant memories connected with its institution in November last was the baptism of his wife and himself by the Rev. Mr. Worcester. Our sabbath-evening meetings have been held at his house for a number of years. He was for sixteen years the United States Boarding Officer connected with the custom-house belonging to this city,

and was highly respected for the faithfulness with which he performed all the duties of life. He was affectionately attached to the doctrines of the New Church, and punctual in his attendance at our meetings whenever the state of his health would permit. His removal from our little band of receivers makes a void which we all feel; but, though he is taken away from our Society in this world, we trust he has ascended to enlarged spheres of usefulness in the spiritual world. The funeral services, from the New Book of Worship, were conducted by the leader of our Society.

The present number of our members is *eight*. Three members of other New-Church societies reside in our city, and attend our meetings. About twenty persons are usually present at the services on sabbath morning. Some of those who formerly met with us have removed to other places since the last meeting of the Association.

Our sabbath school meets on sabbath evening, at the house of Mrs. George Munday. We are now studying the small work on the Heavenly Doctrines. We commenced the use of the New Book of Worship about the middle of last April. From the increased attendance at our public meetings when we have a minister, the writer cannot but express the hope, that the time may soon come when the services of a missionary may be employed by the Association, to visit frequently the societies in the State situated similarly to ours, and thus give increased interest and life to all who love to hear the truths of the New Dispensation.

We send five dollars for the use of the Association.

REPORT OF THE SPRINGFIELD SOCIETY.

The Springfield Society of the New Jerusalem was instituted on the twenty-seventh day of March, 1853, Rev. Thomas Worcester officiating. *Seventeen* persons united at that time. Since then, three have been taken home to the spiritual world, and one has been added; leaving our number fifteen. The Society continued for some time to meet, as before their organization, at the residences of different members; but, for about a year, they have occupied a building which is used during the week by a school, and which will seat about one hundred. When we have a clergyman to officiate, it is well filled. The services are ordinarily conducted by one of the members, and the attendance varies from *twenty* to *fifty*.

On the 3d of September, 1854, a sabbath school was formed of ten scholars and one teacher. Since then, the number has been as high as *twenty* scholars; but just now it is down to six, owing to the removal of families from the city, taking our little ones to the north, the south, the east, and the west, even as far west as Kansas. Notwithstanding this drain upon our numbers, the regular sabbath service is kept up, and is attended by about as many persons as ever; though, much more than formerly, they are those who know nothing of the doctrines, and, save by their occasional attendance, do nothing to support the service. The services of a pastor are very much needed, not only by those already in, but also by a much larger number who might be drawn to, the church; but this day of small things, so far as we can see, must continue for some time yet.

This our first report to the Massachusetts Association is made by a vote of the Society, which also sends Mr. Luke Bemis as delegate.

N. Foster, *Secretary*.

REPORT OF THE COMMITTEE OF MINISTERS ON RESPONSIVE SERVICES.

At a meeting of this Association, held at Abington, Oct. 4, 1854, it was voted that "the subject of the adoption and use of responsive services in public worship be referred to the committee of ministers." At the next meeting of the Association, held in Boston, April 5, 1855, the committee offered a verbal report, not being prepared to make a written one; and the subject was recommitted.

Since the subject was referred to us, the adoption and use of responsive services in public worship has become more general than it was at the time of our being called to attend to it; and the members of the Association are perhaps better prepared to consider it than they have ever been before. Where responsive services have been adopted and used, there is a strong feeling in favor of them; and, where they are not yet adopted and used, there is a disposition to consider the subject of adopting and using them.

By responsive services, we mean particularly those in which a portion of the Word is read in concert by a congregation of worshippers. Musical responses have long been used in many of our societies; but they have been used in composed services, consisting of a collection of various passages of the Word. But the responsive services, which we are called to consider at this time, are those in which entire portions of the Word are used without any artificial arrangement of separated passages.

There are many of the Psalms, and many rhythmical passages of the prophets, which are suitable for responsive services. The nineteenth Psalm, the one hundred and forty-fifth Psalm, and the one hundred and thirty-sixth Psalm, are striking examples of passages of this kind. In the twenty-fifth chapter of Isaiah, in the second chapter of Jonah, and in the third chapter of Habakkuk, we find examples of such passages. Other suitable passages are already selected, and set forth in the Book of Worship.

The manner of using such passages is as follows: The minister reads one member of a sentence, and the congregation read the second member together. If the sentence contains three members, the third is read by the minister and the people together. One reason why all the passages are not read from the beginning by the minister and the people together is, because it would be difficult to maintain a continuous rhythmical reading; and the other is, because the passages were intended to be read by alternate voices. This is the reason why they are called responsive services. When they are used in our congregations, the minister sustains one part, and the people the other. In the old Jewish time, two companies of Levites sang such passages in alternate strains; and, in very early Christian times, such passages were sung, in the same manner, by what are called antiphonal choirs, — two choirs standing one on each side of the church, and answering each other's strains.

In considering some of the uses of these services, let us notice, first, the good of employing certain passages of the Word in such a way as to bring distinctly before our minds the structure of those passages, not merely for the sake of understanding them better, but also that our affections may be quickened, and drawn forth. It has been said already, that such passages as these were intended to be read or sung responsively, — that is, by alternate voices; and the reason of this is, that they consist of expressions in which *goodness* and *truth*, or *love* and *wisdom*, and their *conjunction*, are intended to be set forth. In reading or singing them in a responsive manner, we observe their nature, perceive their power, and feel their effect, more interiorly than when we read or sing them in any other manner. We may, indeed, observe and perceive and feel all these things in silent, solitary reading, or in hearing such passages read by a single voice, or sung in the common way; but a few experiments will show us, that, in using them responsively, we shall find new things in them, which are full of profit and delight. Knowing, from our instruction in the doctrines of the church, the nature of the Word, we shall have experience of its effects which we should not otherwise have.

It is well for us to consider another use of such services; and, in considering it, let us remember what we are taught in the writings of Swedenborg on the nature and object of choirs in the spiritual world. Some of the things that are said of choirs may be found in A. C. 1648, 1649, 2595, 2596, 3350, 5182; and the substance of what is said in these passages is, that by doing the same things in concert, and singing the same things in concert, and, in general, by being brought into the habit of acting in an accordant manner, the minds of the members of societies there, and of those who are preparing to become members of societies, are consociated. Any discord shows what needs to be put away, in order that

full agreement may be attained. Such choral action is a means of disciplining children in heaven, to prepare them for becoming members of societies. Gentiles are introduced into heavenly order in a similar manner. Choral action is not only a means of coming into heavenly states, but it is also a manifestation of heavenly states. Angels, who were once spirits, and who, when spirits, were trained in choirs, engage in choral action, to show forth, and also to invigorate, their heavenly life.

Now, we are not to imitate on earth, in a merely external manner, the things that are seen in heaven : any attempt to do so would be in danger of resulting in the establishment of dead external worship. But we are permitted at least, if not required, to bring the internal things of our life into outward forms. If we are really endeavoring to cease to do evil, and learn to do well, we have things within us answering to the arrangements in the spiritual world for initiating spirits into heavenly life, and for manifesting that life. When we engage in our daily employments and offices, we are moved by an inward desire to have true social life in this world ; to come as far as possible into such agreement concerning the uses of society as the angels enjoy, — a desire that the Lord's kingdom may come, and his will be done, as in heaven so in earth. And, having such a desire, we are at liberty to do all that we can in our external worship — which, if we have such a desire, is also internal — to cultivate the spirit of that desire. We can see something of what will help us to cultivate that desire in some of our well-established arrangements. In all of our congregations, we have long been in the habit of kneeling together when the prayer is said : here is an instance of choral action, or concerted action. We all of us know the effect of this simple usage. It is too well known to need a word of remark about its power over minds, — our own minds, and the minds of those who witness our worship. We have been in the habit of standing together when we sing. Some of us have been in the habit of standing together to hear the reading of the Ten Commandments and the Ten Blessings. In some of our congregations, there has been greater uniformity in these things than there has in others ; and perhaps it is not saying too much to say, that, where these things have been done with the most earnestness, and the greatest endeavor to have each one do his part in the performance of the services, there the greatest good has been done, both to the societies, and to the witnesses of their worship.

The New Book of Worship gives us opportunities of doing more fully what we have been doing to some extent, in using the old Book of Worship. It provides a greater variety of responsive services than are set forth in the old Book of Worship ; and, in availing ourselves of these opportunities of choral action, we shall find ourselves enjoying more of the good which we enjoyed in the improvement of our former opportunities.

In the enjoyment of this good, we shall find ourselves drawn together ; we shall feel better disposed towards each other ; we shall find it the means of overcoming aversion to each other and indifference to each other. It is true, that, if we are not endeavoring to become better, we shall not feel these effects ; but, if we are endeavoring to become better, if our belief in the heavenly doctrines is not mere faith alone, we shall find ourselves more brotherly for our habit of doing the same things at the same time ; all the time trying to perform the choral service more perfectly.

We know the good of kneeling together, standing together, and singing together ; and we think that it will do us good to try, as fully as possible, the experiment of speaking or reading together. It will be well for us to listen to the new tones of affection which will thus be brought out ; it will be good for us to join, with one voice, in uttering confessions of sin, supplications for forgiveness, thanksgivings for the works of saving and redeeming love, aspirations after states of submission to the divine Providence, and for states of joy in the Lord, — for all these are found in abundance in the Sacred Scriptures, — and thus to begin here a choral discipline, preparatory to that into which we shall be introduced hereafter.

These are some of the reflections which have led us to agree in recommending

the general adoption and use of responsive services in the societies of our Association. There are some services which are suitable for the introduction to public worship, and some which are suitable for use in other parts of it; and there are some occasional services. We recommend the use of them all to the members of the Association.

We add to these reflections and recommendations a description of the manner of conducting the morning service in several of the societies of this Association. The minister begins by reading one or more of the sentences to be found at the beginning of the "Order of Worship;" and, when he begins to read, the people rise, and continue standing until the prayer. He then reads the first line of one of the Selections on pages 20, 21, 22, 34, 35, 36, 37, or 38, and the people read the next line; and the reading goes on in this manner till the minister and people together have read one or more Selections. The minister then mentions a Selection to be sung: this Selection should be such a one as can be sung by the whole congregation. When the singing is ended, the minister repeats one or more of the sentences on pages 7, 8, 9, 10, 11, or 12; and afterwards repeats the words, "Oh! come, let us worship and bow down; let us kneel before the face of Jehovah our Maker." Then the minister and people all together kneel, and the minister says the prayer. After this, the service proceeds either with or without responsive services, as the society may think proper. In some of the societies that use the introductory services in this manner, the responses to the Commandments are read instead of being sung.

THOMAS P. RODMAN,
For the Committee.

REPORT OF THE COMMITTEE OF MINISTERS ON "THE APPROPRIATE DUTIES AND USES OF THE ASSOCIATION."

The great use which the Lord performs is to make images and likenesses of himself; that is, to make men. This use he performs from the love of giving unto others things which are in himself, and which are his own.

And, when men have been created, their use is to perform works which are images and likenesses of his works. These works are distinguished into two classes, — the natural, and the spiritual.

In the natural class is the production of all things which are subservient to our natural welfare, — such as various kinds of food and drink, various kinds of buildings for public and private uses, various kinds of clothing which are required by comfort, taste, and propriety; also means of conveyance, transportation, and communication. In this class is also included education in all the sciences and arts which are necessary for producing the means of our natural welfare, which have been spoken of. In this class is also included our education in all the civil and moral principles and rules which are necessary for our social welfare in this world. In this class is also included civil government in all its branches, because this is necessary for the guidance and protection of men while they are employed in the other natural uses which have been mentioned.

By means of all these natural uses, we support ourselves as natural men; and we produce and educate other natural men who are images of ourselves.

But the natural world corresponds to the spiritual, the natural man to the spiritual, and natural uses to spiritual uses; and the natural world exists for the sake of the spiritual, the natural man for the spiritual, and natural uses for spiritual.

This brings us to the consideration of the second class of uses; that is, of spiritual uses. They are second in the order of time; but they are first in

importance. They are as much more important than natural uses, as the soul is than the body, and as heavenly things are than worldly; for spiritual uses relate to the soul and to heavenly things, as natural uses relate to the body and to worldly things.

Spiritual uses are the means of becoming truly religious or spiritual, and of leading others to become so. The first spiritual uses which we perform are those by which we become spiritual. For this purpose, we need a knowledge of the Lord, and of the things which proceed from him, — a knowledge of what he does for us, and of what he desires us to do for him and for one another. We are, therefore, performing spiritual uses when we are endeavoring to obtain this knowledge, when we are studying the revelations which he has made of himself, and when we are listening to the instruction of those whose duty it is to explain them to us. And we are performing still greater spiritual uses when we are endeavoring to live according to them; when we are examining ourselves by the light of them, turning away from the things which are forbidden by them, and doing the things which are required by them. This is the work by which we bring ourselves into his image; and, at the same time, it is the work by which he brings us into his image. It is his work, and it is our work; for, in doing it, he works within us to understand, to will, and to do.

Every one who does this work becomes a church, a kingdom of the Lord upon earth, a kingdom in which he dwells and reigns. By doing this work, men become spiritually elevated; they become as a city set upon a hill, that cannot be hid.

By doing the spiritual works which have been mentioned, we are prepared for doing another class of spiritual works; that is, those which will help to bring others into a spiritual state. It is said to be the duty of ministers to teach and lead in the way of life; but there is a sense in which every one does this who walks in it himself. He can do it, do it very effectually, and perhaps most effectually, without saying a word. He does it whenever he leads others by his good works to glorify his Father who is in heaven. In his life and conversation is manifested the beauty of goodness; and it is thus commended and insinuated into the minds of all who behold it; for it calls forth their approbation, honor, and love. This is a very great spiritual use; and it is, in a greater or less degree, performed by all who are endeavoring to live a good life. But there are other spiritual uses which are performed by a few; for divine order requires that some persons should be prepared, and set apart, to administer the ordinances and teach the doctrines of the church, that the holy ordinances may remain holy, and may produce their proper effect, and that the doctrines of the church may be presented in a suitable manner.

Thus we see that it is by learning and doing the truth that we do ourselves come into the church; and that it is by doing and teaching it that we aid others in coming in.

These two things — the doing and the teaching — ought to go together: but natural men are much inclined to separate them; for they can take much pleasure in teaching and publishing and advocating the truth, and in contending against the opposite falsities, when they take very little pleasure in doing it. The merely natural man can do the former things; can do them from merely natural loves; can do them, and still remain a natural man. Hence we have great need of spiritual caution, lest the church should be invaded by, and come under the dominion of, the natural man, as it exists in ourselves or others; lest, while we know the doctrines, and profess to believe in them, we should continue to act from the natural love of gaining power, glory, and dominion; lest we should use the means which have been given us for overcoming our own evils, as means of gaining power over our neighbors; and lest

we should pervert the means which have been given us for humbling ourselves, by using them to exalt ourselves.

If we have a genuine love for performing spiritual uses, we shall begin within ourselves, and there do the uses which are necessary to prepare us for doing uses elsewhere. We shall overcome our natural, selfish loves, and the thoughts which flow from them. As these are repudiated and rejected, we shall receive genuine affections, and the genuine light of them, from above. Then we shall know, from our own experience, how to perform spiritual uses for others; and we shall be disposed to aid others in doing works which we have found so beneficial to ourselves.

And as it is with us individually, so it is with us collectively. If we are numerous enough in any place to form a society, we should in the first place endeavor to perform all those spiritual uses for one another which are necessary to unite us together and make us a society of the church. We believe in, and undertake to teach, heavenly principles; but, in order that we may teach them to advantage, we must bring them down into life, so that their practical operation and influence may be seen and felt. The Lord did not redeem men by merely teaching them truth, but by doing it and teaching it. He did not come merely to show us the way of salvation, but to lead us in it. Instruction alone would have done no good; it would have been as the light of winter, which only shows the works of winter, and then leaves the earth under the dominion of winter. But he united heat with his light, — goodness with his truth. He was no northern light, or cold moon: he was the Spiritual Sun, — the Sun of Righteousness, with power to save and to deliver from spiritual winter.

In this respect he desires us, individually and collectively, to be and to act as images of him; for then our influence will have a tendency to bring others into his image.

The remarks which have been made are applicable to all bodies of the church, whether large or small; but the particular duty of this committee upon this occasion is to speak upon the uses of an Association. And, while we are performing this duty, we do not wish to have it supposed that we regard ourselves as masters of the subject, and as capable of opening it, and treating all its parts with perfect distinctness, definiteness, and completeness; for we regard ourselves as approaching a subject that is almost new, and we expect merely to ascertain its position and some of its bearings. And, besides, it is to be remembered that Associations and Societies, like individuals, are of different geniuses, and in different states and circumstances at different times; and that all these differences, which are innumerable, lead to corresponding differences in their uses. We, therefore, would not attempt too much, nor have too much expected of us.

We regard an Association as consisting of Societies, in like manner as a society consists of individuals; and, then, we regard an Association as a component part of the Convention, as an individual is a component part of a society, and a society of an Association. It is, therefore, an intermediate between the largest body of the church and the smaller bodies. It has relations to both, and consequently something to do for both.

But, like individuals, and like societies, an Association has many spiritual uses to perform in itself before it is qualified to perform them for others. It needs to be well united in itself, so as to be a one. Those great causes of spiritual separation, which are manifested in some in the form of a love of superiority and dominion, and in others in the form of envy and jealousy, must be regarded as evil and sinful: they must be resisted and put away; and, as they are put away, love to one another will flow into our minds, and we shall be spiritually united.

It must also be united in an external manner by a general organization for general uses, and by special organizations for special uses. There should be meetings of the Association where members may worship together, and receive spiritual instruction together; where the parts may inform the whole as to what spiritual uses they have been engaged in, as to their modes of operating, and as to the results; where they may make known their wants, and communicate such knowledge, and make such suggestions, as they think will be useful to the whole; and where there may also be a reciprocal action of the whole upon the parts. And where such uses as are manifest are performed, others become manifest; so that there is a constant progress, and a continual advancement of the general welfare.

One great use of a society is to aid individuals who are coming into the church. Thus it is continually preparing members for admission, and then receiving them into its own body. In a corresponding manner, it seems to be the duty of an Association to take care of societies that are coming into the church; to notice their beginnings; to ascertain what they need; to supply their wants; to encourage and cherish their endeavors, — thus to afford them assistance when they need it most. In many cases, it is a considerable time before a society comes into such a condition as to be able to provide for itself. During this time, whether it be longer or shorter, it seems proper for the Association to afford them assistance. By this, however, we do not intend to recommend any thing that will make it unnecessary for young societies to exert themselves, but rather to encourage them to do so. It is so ordered that we should, in our social as well as our individual capacities, be weak in the beginning, and that we should need help and support from those who are stronger and farther advanced. And it is so ordered that such benefits should be transmitted from one generation to another; that what is done and given for the young now, should by them be done and given unto others when they become old enough. And, in this order, we see the effort of the Lord to make us like himself; to make us give as he gives: for he does not give unto us that we may give unto him, but that we may come into such a state as to be disposed to do good unto others.

And, besides, the members of young societies do not desire assistance, and we should not give it to them, for their sakes only, but for the sake of those who are around them, and who may become united with them. For it should be our effort to produce as many complete and well-appointed societies as possible; for every such society is an image of the Lord: it is the centre of a new circumference; and it will freely give, as it has freely received.

And the means by which we must perform these spiritual uses are missionaries and books. Angelic societies send forth missionaries. The Lord himself sends forth missionaries and books; and when, at length, his books were buried in the traditions of men, and when he saw that there was no man who was able to bear his message, and do the work that needed to be done, he sent himself into the world, that he might save us, and bring us back into his kingdom. And, if we receive the blessings which he came to give, we shall be disposed to act in a similar manner; we shall be disposed to go forth, or to send forth missionaries, that we may communicate those blessings unto others.

And there is, at this moment, much need of such laborers. We have within the Association several societies that are not yet able to support ministers; and there are within our spiritual limits — that is, within the limits of our observation and knowledge — many, very many, little circles of receivers and readers, who are beginning to meet together for social worship and instruction, and who are now considering what they can do for the spiritual good of one another, and of those around them; and, in their aspirations for the ex-

tension of the Lord's kingdom, and in their reflections upon their own weakness and ignorance, they are naturally led to look up unto the Lord and to their elder brethren for advice and assistance. A good missionary is, then, precisely what they need: for he would take them by the hand; would congratulate and encourage them; would inquire into their states and circumstances; would administer the ordinances unto such as are ready to receive them; would preach the doctrines to them, and to those who, through their influence, might be brought together; would recommend and furnish them with books; would give them information concerning the ways of the church; would give them such advice as their states and circumstances might call for; and, finally, would make arrangements for visiting them again at regular periods.

Such visits would be, and would be felt to be, immensely useful. And the expense of such proceedings ought not to, and would not, by any means, fall entirely upon the Association; for a sense of gratitude and of justice among those who were visited would lead them to contribute according to their ability.

And this is a kind of work of which it is not necessary for us to do much or nothing; but one of which we may do much or little, according to our ability. If we could employ one good missionary, it would be of great service to the church. His time might be divided among the societies that have no pastors, and among the little circles of receivers, in such portions as might seem most useful; he might receive from each according to its ability to pay; and then we could make up the deficiency from the funds of the Association.

But if this should seem to be more than we are able to do, then some arrangement can be made by which the present ministers of the Association may perform some of the uses of missionaries. We do not, however, imagine that there would be any want of means if we should make good arrangements, and make good use of such means as we have.

Another very important use of the Association, either by itself or in union with the Convention, is the education of ministers. There is a great want of good ministers in the church; and it is time for us to inquire into the causes of the deficiency. We think that more aid and encouragement should be given to induce suitable persons to come into the ministry; that they ought to be aided in preparing for the office; and that they should have a reasonable prospect of a comfortable and respectable living in it: for ministers have natural wants as well as other men; and, indeed, there are but few people in the community whose position requires as large an expenditure.

But it seems to be supposed that ministers should be exceedingly disinterested, and that they ought to have so pure and strong a love for the duties of their office, that, if they can obtain a bare subsistence in it, they should be satisfied. There is truth in this; but it is a partial view of the subject, and it naturally leads to partial results; whereas, if the whole truth be stated and received, it will naturally lead to much better results.

We regard it as very true that ministers should have this disinterested and pure love; and we, indeed, think that, unless they have such a love for spiritual uses that they would rather perform them in poverty than do any thing else in affluence, they are not fully qualified for the office. We believe that this pure love and disinterestedness are excellent things; that they are heavenly things: but we believe that they are as good for laymen as for clergymen. We believe that no one is fully qualified to be a member of the church, unless natural things are in him entirely subordinate to spiritual; that no one is really in the church any further than this is the case with him; and that no one is any further qualified to stand up in the church, and express opinions upon, and vote upon, spiritual affairs, than this is the case with him. And when natural things are made subordinate to spiritual in both clergymen and

laymen, then the former will occupy the place in society that they ought to have: then there will be no want of ministers, nor of good ones. Then "he that soweth and he that reapeth" will be brethren: they will act from the same principles, and for the same objects; and they "will rejoice together."

But danger may be apprehended from an exhibition of strong natural inducements, lest unworthy persons should be led into the office; and it may be thought safer to admit none but those who can pass through the sieve of straitened circumstances, and who can go forward where they have nothing but a prospect of poverty before them.

It has been so in times past; and, because it was so, we are satisfied that it was then best that it should be so. It would, however, have been very hard for us to suffer it to be so, if we could have prevented it; but we could not: we were all poor. We did what we could; and that is all that was required of us. If we could have done more, and would not, this would have been a great spiritual damage to us; for, by wilfully obstructing the efflux, we should have raised up within us a permanent obstruction to the influx. But we did what we could; and now it is only required of us to do what we can, and not suffer the habits of poverty, with respect to spiritual uses, to hang upon us after the poverty is gone.

That a change ought to take place, may be manifest from a few considerations. First: it is a common thing among the lay-members of the church to lay up something every year, and to feel dissatisfied when they do not. In this we think they are right. But, with respect to the ministers, we do not believe that any one of them has had salary enough to enable him to lay up one cent. Secondly: some of the best of our laymen have desired to come into the New-Church ministry, and have been deterred by the fear that they would not be supported. This is wrong. Our wisest and best men should be in the ministry; and, until they are there, we shall not have good order among us. Until they are there, the church will not appear to be what she is; she will not put on her beautiful garments, nor will she arise and shine.

And, as the Association has uses as a larger body in relation to smaller bodies, so it has uses as a smaller body in relation to a larger body; that is, in relation to the General Convention. But, upon these uses, it does not seem expedient to enlarge in the present report.

The views which have here been given are all respectfully submitted.

THOMAS WORCESTER,
For the Committee.

MONEYS RECEIVED AT THIS MEETING.

Bridgewater	$5.00
East Bridgewater	5.00
Fall River	5.00
Foxborough	3.00
A lady, for Missionary Fund	1.00
	$19.00

At a session of the Joint Committee of Ministers and Laymen, on the day preceding this meeting of the Association, Mr. John Worcester received a license to preach the doctrines of the New Church.

CONSTITUTION AND BY-LAWS OF THE ASSOCIATION, ADOPTED OCTOBER, 1854.

CONSTITUTION.

1. This Association shall be called "The Massachusetts Association of the New-Jerusalem Church."

2. The Societies at present composing it are the Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Lowell, Foxborough and Mansfield, Pawtucket, West Bridgewater, Fall River, and Springfield Societies; and any other regularly instituted Societies may be admitted by vote of the Association.

3. The acting members of its meetings shall be the Pastors and Ministers of the Associated Societies, and Delegates duly chosen by the Societies.

4. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

5. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees, and charged with other duties, by the Association.

6. The officers of the Association shall be a Presiding Minister, a Secretary, and a Treasurer; together with a Committee of Ministers, a Committee of Laymen, and a Book Committee.

7. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States.

8. The Committee of Ministers shall consist of the Presiding Minister and the Pastors and Ministers of the Associated Societies, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

9. The Committee of Laymen shall consist of four members from the Boston Society, and one member from each of the other Societies; and it shall be their duty to have in charge the prudential and general interests of the Association.

10. The Committee of Ministers and the Committee of Laymen, as a Joint Committee, shall act, in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers; the ordination of Pastors and Missionaries, or Ministers of the first grade; the institution of Societies; and such other subjects as may be referred to them by the Association.

11. The Book Committee shall consist of three persons; and it shall be their duty to have in charge the distribution of the theological writings of Emanuel Swedenborg, and other New-Church publications, to the social libraries in Massachusetts, and to individuals in proper cases, from such funds as may from time to time be appropriated to this object. Said Committee shall keep an accurate and systematic record of all libraries supplied, and of all books distributed.

12. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers, and the Joint Committee, the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association annually.

BY-LAWS.

1. The Presiding Minister shall call the meeting to order, and receive the certificates of the Delegates.

2. The Secretary shall make out a list of the names of the Ministers and Delegates present.

3. The Presiding Minister shall assign seats to the Ministers and Delegates, by Societies, which they shall occupy during the meeting, unless leave of absence be previously obtained.

4. The Secretary shall then call the roll of the meeting, and the Ministers and Delegates shall answer to their names.

5. The Association shall then take a recess for public worship, which shall be under the direction of the Presiding Minister.

6. The Journal of the last meeting, or so much of it as relates to unfinished business, shall then be read.

7. The reports from the several Societies shall next be called for, and read.

8. The unfinished business shall then be taken up and disposed of.

9. Committees charged at former meetings shall then make their reports, in the order of the Journal.

10. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

11. When a report is made, the first question shall be on its reception, which shall discharge the Committee, unless it be subsequently recommitted to them.

12. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

13. If resolutions are appended to a report, they shall be acted on separately; and, if adopted, they shall appear on the Journal.

14. All Committees shall be appointed by the Chair, unless otherwise ordered.

15. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

16. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

17. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

18. At the close of each meeting, the Journal of the last session shall be read.

19. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary, in such manner as the Association shall from time to time direct.

20. The Presiding Minister shall have authority to call a special meeting of the Association; to alter the time and place of holding any meeting; and to convene the Committee of Ministers, the Committee of Laymen, or the Joint Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

21. No action of any Committee shall be valid, unless a majority of the Committee concur therein.

22. Each Society shall report to each meeting its general condition and doings since the last meeting; and, at the meeting next preceding the assembling of the General Convention, it shall report its number of communicants; and the number of admissions, baptisms, marriages, and deaths, during the year; together with such information as ought to be laid before that body.

INTELLIGENCE AND MISCELLANY.

NEW CHURCH IN CONNECTICUT.

We are glad to see that our New-Church friends in Connecticut are making active exertions to spread a knowledge of the heavenly doctrines in that State. We subjoin the journal of proceedings of the Connecticut Association, with the report of the Executive Committee. We intended to have given them an earlier insertion; but they have been excluded by other matter: —

Journal of Proceedings of the Connecticut Association of the New Jerusalem Church.

The second annual meeting of this Association was held in Hartford, on the sixteenth day of May, 1855, and was opened at three o'clock, P.M., with reading the Scriptures, and prayer.

The President being absent, Mr. McFarland was appointed to preside.

The minutes of the last meeting were read; and reports from the Executive Committee, Secretary, and Treasurer, were presented, and severally accepted.

Dr. Warren made a verbal report, which he was requested to put in writing, to be published with the doings of the Association.

Officers for the ensuing year were then chosen, as follows: —

President, Henry G. Thompson, Enfield. *Secretary and Treasurer*, Joseph Ropes, Hartford. *Executive Committee*, the President and Secretary *ex off.* Julius Hotchkiss, Waterbury; Palmer Gallup, Suffield; James Bancroft, So. Windsor.

After some discussion in relation to the continued employment of Dr. Warren as colporteur, the matter was left in the hands of the Executive Committee, with the understanding that they should confer with Dr. Warren, and make such disposition of the funds of the Association for the ensuing year as in their judgment will best promote its objects.

Voted that the report of the Executive Committee be printed for distribution among the receivers of New-Church doctrines in the State. Voted to adjourn.

JOSEPH ROPES,
Recording Secretary.

Report of the Executive Committee.

To the members of the Connecticut New-Church Association, assembled at its second annual meeting, the Executive Committee of said Association respectfully report as follows: —

Dear Brethren, — From the observations which the members of your Committee have been able to make during the past year, they are impressed with the opinion that there are many favorable indications in different parts of the State, particularly in the eastern part, where many are evidently turning their eyes towards the "Holy City, New Jerusalem," now descending "from God out of heaven;" and it is confidently believed, that, should all proper means be used to place in their way the writings of the New Church, a goodly number in that region would become permanently receptive of the heavenly doctrines whose light is now beaming upon us. And it is also believed by your Committee, that similar effects would be the result in many other parts of the State, provided *all* should be done which the friends of the New Church in Connecticut have the means of doing. How many of our fellow-beings, who we may reasonably suppose are ready to receive the truth, would thus be led to adopt, and press into the service of the new dispensation, the language of the good old hymn! —

"How blessed are our eyes,
That see this HEAVENLY LIGHT!
Prophets and kings desired it long,
But died without the sight.

How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!"

Dr. Warren has continued his services as colporteur for the Association during such parts of the time, since the annual meeting in May last, as he has found consistent with circumstances, and has disposed of New-Church books, tracts, &c., to the amount of about $83. These have not all been circulated in our State; since, with a view to econo-

my, the doctor has, when attending to professional calls in a neighboring State, taken with him books and tracts, and disposed of them to the amount of about $26.

As was intimated in a former report, this method of circulating the writings of the church is an "experiment." The experiment has been found, on trial, more expensive than is compatible with an economical appropriation of the funds of the Association, — too much so, indeed, to justify its continuance, since a great part of the money must be consumed in defraying travelling expenses. Your Committee would therefore suggest the following simple modification of the method which has been thus far pursued: Let such of the friends of the cause throughout the State as may feel disposed, and whose circumstances will permit (and we trust there are many such), invite Dr. Warren to their houses, and keep him a few days *free of expense*, that he may, while putting up with them, devote his whole time to the circulation of books in their respective neighborhoods; and thus give each contributor the satisfaction of knowing that what he has given is performing its use among his more immediate neighbors and friends, instead of being in part exhausted by expenses.

Your Committee are of the opinion that Dr. Warren possesses the qualifications proper for this use, as well as a love for it, rarely to be met with in any other individual; and they would therefore urge upon the Association the consideration of the question which its importance demands.

There are at present in the State, according to the best information obtained, about thirty-five full receivers of the doctrines, of whom twenty are members of the Association.

The amount contributed to the funds of the Association during the past year is $62. At the beginning of the year, there was a balance in the treasury of $30.25 (erroneously stated in our last report as $29.65), — making an aggregate of $92.25.

The Treasurer has paid, for incidental expenses, $8.41; and to Dr. Warren, $59, — leaving in his hands, $24.24.

May 16, 1855.

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM.

Twenty-second Meeting. Held at Upper Darby, Aug. 30, 1855.

The Association met at ten o'clock, and was called to order by the President.

The following members attended the meeting: Rev. James Seddon, Rev. I. C. Worrell, Frankford; Rev. Thomas Wilks, Delaware County; Rev. S. Hough, Philadelphia; Rev. A. O. Brickman, Baltimore; Mr. Thomas Kent, Dr. S. Jones, Messrs. M. W. Heston, Jesse Hayes, E. Levis, D. Snyder, Delaware County; Messrs. J. Holt, J. Lever, T. Baxendine, John W. Lever, J. Crankshaw, Frankford; Messrs. William Roberts, J. R. Shankland, Philadelphia; William Wisdom, Wilmington; E. B. Warren, Philadelphia.

The journal of last meeting was read and approved.

The Association took a recess for religious exercises; when Rev. Mr. Brickman performed divine service, and preached a sermon from John xxi. 22. Rev. Mr. Seddon baptized four children, and, assisted by Rev. Mr. Worrell, administered the most holy ordinance of the Lord's supper to a large number of communicants.

Rev. Arthur O. Brickman was ordained by the President, Rev. James Seddon, into the first degree of the ministry.

Afternoon Session.

Voted that Rev. N. C. Burnham and Rev. W. H. Benade be invited to take seats with the delegates, and participate in their deliberations.

The following gentlemen were then elected officers for the ensuing year: —

Rev. James Seddon, *President;* Rev. Isaac C. Worrell, *Vice-President;* Mr. William Roberts, *Secretary;* Mr. David Snyder, *Treasurer.*

Reports were read from the Second Society of Philadelphia, Frankford, Delaware County, and the First German Society of Baltimore.

The following preamble and resolutions were read and adopted: —

"*Whereas*, Since our last annual meeting, our esteemed friend and fellow-member, Professor William M.

Chauvenet, has been removed to the spiritual world; therefore, —

"*Resolved*, That, in the decease of our brother, we feel that the church at large has been deprived of a zealous and active member.

"*Resolved*, That we retain a lively recollection of his untiring efforts to extend a knowledge of our heavenly doctrines, both in this country, and in France, the country of his birth.

"*Resolved*, That to us the recollection of his virtues, his Christian character, his life of usefulness, are examples of excellence worthy of imitation by all who desire to be enrolled among the inhabitants of the 'Holy City,' or 'written in the Lamb's book of life.'"

A motion, that the communication from the Baltimore German Society be referred to the Committee of Ministers and Laymen, elicited considerable discussion, which was participated in by Messrs. Shankland, Hough, Small, J. Lever, Dr Burnham, Mr. J. W. Lever, and decided in the affirmative.

The report of the Book and Tract Board was read and accepted.

During the past year, books have been presented to the Theological Seminaries of Meadville and Gettysburgh, and to the "West Philadelphia Institute."

The Treasurer's report was read and accepted: —

Balance at last report	$27.93
Cash paid Rev. Mr. Brickman	10.00
Cash in hand, August 30	$17.93
Do. from Frankford Society	5.00
" " Delaware County Society . .	5.00
" " Philadelphia Second Society .	5.00
" " Baltimore, for missions . . .	5.00
Cash in hand	$37.93

A report on the German tracts was made by Rev. Mr. Hough; which was accepted, and the Committee discharged.

The following resolution, offered by Mr. Hough, was adopted: —

"*Resolved*, That the business submitted to the committee thus discharged be given to Rev. Mr. Brickman, as the sole committee."

Voted that $15 be appropriated to Rev. Mr. Brickman, to aid in the publication of the New-Church tracts in his paper; and that a committee be appointed to receive special contributions for the same purpose.

The Secretary was placed on that committee.

Voted that the Missionary Board be authorized to appropriate any funds for missionary purposes whenever they shall deem it to be expedient.

A motion for sending delegates to the General Convention was discussed by Messrs. Roberts, Shankland, Hough, Small, Worrell, Lever, and Kent; and the further consideration postponed to the next meeting.

On motion of Mr. Shankland, it was voted that the next meeting of the Association be held in Philadelphia, on Easter Monday, 1856, at ten o'clock, A.M.

Twelve copies of the Journal of the Massachusetts Association, forty-ninth and fiftieth meetings, and a like number of the Journal of the Illinois Association, sixteenth meeting, were received, and distributed to the ministers and societies composing this Association.

The President appointed the following committees: —

Ministers. — Rev. Messrs. Seddon, Worrell, Hough, Wilks, Worcester, and Brickman.

Laymen. — Messrs. Snyder, Shankland, and Lever.

Missionary. — Messrs. Seddon, Worrell, Small, Lever, and Shankland.

Correspondence. — Messrs. Roberts, Small, J. W. Lever.

Books and Tracts. — Messrs. Roberts, Kent, J. W. Lever.

Moral and Religious Instruction. — Messrs. Colburn, Small, Lever, Roberts, and Kent.

Music. — Messrs. Brickman, Small, Kent, Close, Tafel, Ashton, Rev. J. Seddon, J. W. Lever.

The second selection was sung, the benediction pronounced by Rev. Mr. Wilks, and the Association adjourned.

WILLIAM ROBERTS,
Secretary.

Report of the First New-Church Society, Upper Darby, Delaware County, to the Pennsylvania New-Church Association, Aug. 30, 1855.

Dear Brethren, — Since we last reported, the Lord, in his merciful providence, has, as you are aware, seen fit

to remove our faithful and beloved minister to the spiritual world.

During the whole of this quarter, with the exception of a few times, the service has been conducted by a *lay reader*. We have, however, at present, the Rev. Thomas Wilks engaged as our pastor for the coming year.

The society has recently been enlarged by the accession of the following persons; viz., Lewis Watkins, Rachel Watkins, Catharine J. Heston, Mary H. Heston, and Stacy Jones.

We have not yet re-established our Sunday school, nor social meetings. But *our will is good;* and we hope ere long to accomplish the ultimation.

Five dollars are contributed to the Association.

THOMAS KENT, } Committee
STACY JONES, } on Report.

Report of the New-Jerusalem Society of Frankford.

This society would report, that no especial changes have taken place within its borders since the last meeting of the Association. It has resumed its former state of quiet and peaceful progress; though its condition, pecuniarily and otherwise, has been impaired by the prior expenses incurred, and the reduction which it has experienced in the number of its members. These circumstances, added to our own needs as a society, have tended to retard us in rendering our usual aid to the church in general; although the services of our minister have been necessarily bestowed as formerly, without compensation.

Our present number of members is fifty-one. Since our last report, Rev. J. Seddon has officiated at six baptisms and three funerals.

The meetings of the society are regular and constant, and the sacrament is administered quarterly to about twenty-five communicants. The attendance at worship continues as before reported. Among the constant attendants are several receivers of the doctrines of the church.

The sabbath school and Sunday-evening meetings are held as heretofore. The exercises in the latter have been varied from the plan on which they were conducted some years ago, which was to have successive portions of the "Arcana Cœlestia" for study and remarks. We have, at present, no particular work or subject; but one meeting fixes the subject or passages for the consideration of the next. Occasionally, short essays from some of the members and receivers have been read in connection with the theme of conversation, and have been deemed interesting.

On Tuesday evenings, and also after sabbath school, we have meetings for the practice of music; by which means the new "Book of Worship," adopted by the society a few months ago, has been rendered familiar to many of the congregation, and more serviceable in worship.

The society sends five dollars for the uses of the Association.

JOHN W. LEVER,
Aug. 30, 1855. Secretary.

Report of the Second New Jerusalem Society of Philadelphia to the New-Church Pennsylvania Association.

The society continues to hold regular meetings on sabbath mornings, the service being conducted by the Chairman of the Church Committee. The ordinance of the Lord's supper has been administered twice, by Rev. Jas. Seddon, since the last meeting of the Association. The sabbath school was discontinued during the warm weather, but will be commenced again the second sabbath in September.

We send five dollars for the uses of the Association.

Respectfully,
J. R. SHANKLAND,
Chairman of Church Committee.

NOTICE. — Several articles and notices intended for the present number of the Magazine are necessarily deferred for want of room.

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